

Modern farmers leave gleanings

Henry de Jong

KITCHENER, Ont. — The Waterloo Region Food Bank hopes to rely increasingly on gleaning as a way of getting food to the needy. Like most food banks, this fledgling organization is run strictly by volunteers. Most of these are Mennonites but there is also a smattering of people from other denominations.

The farmers who allow gleaning generally hear about the food bank by word of mouth, and they too are mostly

Christians. They know that farmers in Old Testament Israel were told not to reap to the very edges of their field and not to go over their vineyard a second time. They were to leave them for the poor and the alien.

Much food left behind

The poor and the alien are not seen much in the fields these days. Whether they can't be bothered with gleaning anymore, or the farmers are shooing them off their fields is hard to say.



To this day in the Middle East you can see people gleaning grain that harvesters have left behind, just like Ruth and Naomi

One reason, perhaps, is that most people in our urban society have never walked through a field or an orchard after the harvest, so they don't realize how much food is actually left to rot unharvested.

According to a study by the United States General Accounting Office, in 1974, in the U.S., this amounted to about 60 million tons of grain, fruit and vegetables, worth about \$5 billion and enough to feed nearly 49 million people. Canadian figures are not available but are likely comparable.

Much of what gets picked by gleaners has been left behind by mechanical harvesters. Windfalls also supply them with fruit that is not saleable but quite edible. Some farmers will even make special plantings just for the gleaners.

Gleaning by proxy

The gleaning is usually done by volunteers rather than by the poor and alien. There is, however, some

involvement by members of self help groups and there are plans by the Waterloo Region Food Bank to get people on welfare out into the fields.

Close by, in Cambridge, there is already a program in place that encourages farmers to make land available to unemployed people for their own personal use. The Edmonton Gleaners, a more established food bank also employs the unemployed. Continued on page 7...

Thinkbit

The Chinese word for crisis is divided into two characters, one meaning danger and the other meaning opportunity. We in the Western world focus only upon the "danger" aspect of crisis.

From the Frontier College Frontiers, "Learning and teaching with common sense."

Calvinist Contact

Second Class Mail

Printed in Canada

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September 6, 1985
41st year of publication,
No. 1989

Christian union warns against affirmative action

Bert Witvoet

REXDALE, Ont. — To be opposed in the 1980s to affirmative action and equal pay for work of equal value may sound like being in favour of discrimination.

Yet, the brief presented by the Christian Labour Association of Canada (CLAC) to the federal minister of employment and immigration, though it speaks against two touchstones of modern righteousness, does not favour discrimination.

A limited task

The Government has proposed an affirmative action program, which would adopt many of the recommendations made in *Equality in Employment*, the Royal Commission report of Judge Rosalie Abella. The CLAC brief, submitted June 28, asks the government to preserve a limited task for itself in administering justice. There must be "respect for the freedom of private institutions and a host of intermediate structures," argues the CLAC.

The state has a task to correct certain injustices and to provide a safety net for the weakest members of society, says the brief. But it is dangerous to see the state as the source of security and social welfare at a time when intermediate structures are getting weaker.

"The way out of this drift is by a return to first principles," says CLAC. Some of these principles are: a limited state, the rule of law and respect for personal and institutional freedoms.

Arbitrary process

CLAC opposes the concept of equal pay for work of equal value because that

Continued on page 7...

Peace institute to open

C.C. staff

VANCOUVER, BC — An Anglican priest will head a national interchurch project for justice and peace education. The Shalom Institute, opening September 3 in Vancouver, will concentrate on working with clergy, theological students and lay church staff.

A founding grant of \$45,000 has been given by the Anglican Church. Further funding is being sought from other national churches, the federal government, foundations and individuals.

Part of the Institute's purpose according to Executive Director Donald Grayston, is "helping church leaders who speak publicly on justice and peace issues to deflect charges of naiveté, and to equip them to work more effectively with counterparts in secular movements."

The Institute's major offering, the Shalom Semester, will each year gather

Next week's issue: the 40th anniversary

Don't expect the regular diet of news, editorial, letters, church and school page, columnists, and classifieds in *Calvinist Contact* next week. September 13 is the special anniversary issue, and it will focus on that to a fault.

A total of 25,000 copies will be printed and distributed free of charge at Christian Reformed churches throughout Canada that have accepted our offer. Regular subscribers will be getting their copy through the mail, as usual.

pastors and others for a 14-week program of training as potential justice and peace educators for Canadian churches. Beginning September, 1986 in Vancouver in English and in Montreal in French, the semester will enroll eight to ten full-time participants in each centre.

Other Institute services will include curriculum consultation with theological schools, research and publication, continuing education workshops and international exchanges.

Donald Grayston, 46, Anglican priest and native of Vancouver, has written extensively on spirituality and social concerns.

John Conway, professor of history at UBC and expert on the role of the churches under Hitler, is founding chairperson of the board, which includes Anglican, Evangelical, Roman Catholic and United Church members.

Just to give you a foretaste, there will be historical articles covering the seven editorships, congratulatory messages from a variety of people and institutions, a few reflections articles, and, just for the occasion, Saskia and Arie Dof are making a reappearance on the Dutch pages after an absence of many years.

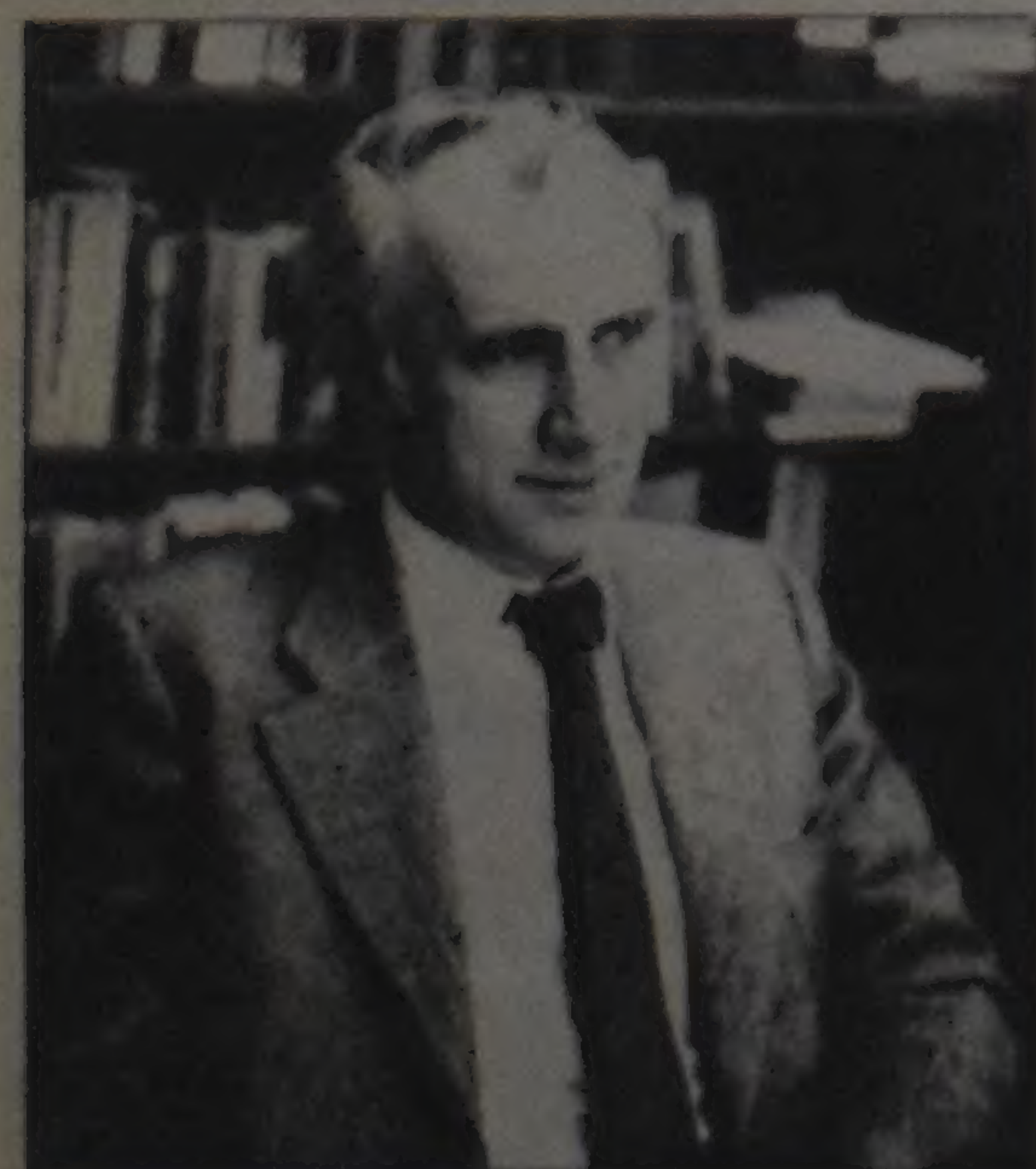
Forty years is the workspan of one generation, and it seems appropriate to celebrate the completion of such a span. Not that *Calvinist Contact* is going to retire. We are just taking a breath while praising the Lord and saying thank you to all the faithful readers that have stuck with us. And then it's full-steam ahead again.

Make sure that you keep this milestone issue, because it will contain much information about the years when the first generation of Dutch immigrants left post-war Holland for Canada. And use the occasion to encourage others to subscribe to a unique venture in Christian journalism.

BW

In this Issue:

John Valk asks, "Why are youth leaving the church?" p.5
Presbyterian comment: On vacation, Robert Bernhardt experiences *pastor incognito* syndrome p.5
Aren Geisterfer concludes his account of "Liberation" in Indonesia p.8
Cinema Summary p.7



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Editorial

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Labour need not be drudgery

Labour Day weekend is behind us again. Most of us looked upon it as a last hurrah before the (grinding?) routine of job, church, school and other organizational agendas takes us into another round of toil.

Not that we would want to be without that toil. We count ourselves fortunate when we have full employment — a fixed time and place in which we can give our best to God and neighbour.

"Work ennobles," our forebears used to say. That is, of course, a sweeping statement. Not all work ennobles. To the extent that work is cursed, or to the extent that we curse it ourselves, it may degrade.

But God's grace can lift that curse for us, if we seek at least two things.

First, we must do everything as servants of the Lord. When we do so, our spirits become positive and life-oriented, and even a menial chore becomes a happy task. According to poet George Herbert, the attitude of a servant who sweeps a room for God "makes drudgery divine."

Secondly, we need to provide or seek positive work situations to the extent that this is possible. Even though God is willing to polish up things that are tarnished, He prefers to do this through people.

Therefore, as His co-workers, we must try, within the framework of God's will, to remove all drudgery. And the drudgery we cannot or may not change, we bear with a smile ... or a tear.

A task that's always with us

The importance of helping the poor came home to us again when reading Proverbs 14:20 and 21.

"The poor are shunned even by their neighbours,
but the rich have many friends.

He who despises his neighbour sins,
but blessed is he who is kind to the needy."

One of the tasks of Christians is to care for the poor and needy. Whether or not a given church carries out this task faithfully should be one of its hallmarks. If churches have neglected this task, it is not too late to learn and start anew.

We have a suggestion to make. Why not for a while meditate each day on Proverbs 14: 20 and 21. In the morning we can

meditate on verse 20. This verse explains the condition of the poor. We can learn to empathize with them, know what it is like to be shunned. In the afternoon we can think of verse 21, how to be kind to the poor and help solve some of their problems. In the evening we can put into practice what we have learned.

We know one thing that would happen. The Church would be less polarized. It's not very likely that a strong pro and contra faction — those who are for being kind to the needy and those who are against — would develop.

Something to think about ... and act upon.

A scientific solution for tardiness

The salmon fishing industry in North Vancouver has been spread out over the whole summer, we read in a report from *Canadian Scene*. Whereas in previous years the salmon run would not really get going in the Capilano River until August, today thousands of salmon arrive in June. The new phenomenon is the result of man's intervention in nature.

Some years ago technicians from the federal Department of Fisheries fertilized the eggs of female salmon that arrived early with sperm from male salmon that also arrived early. The offspring of this man-made union has apparently inherited the characteristic of arriving early in the Capilano River to deposit their eggs. As a result, the salmon season has been extended

over three summer months, allowing many more tourists the pleasure of fishing.

We were wondering, would this be a solution to the problem of latecomers in the workplace, schools or even churches? If, for example, only prompt people were allowed to have children, wouldn't that ensure that the next generation will always be on time? If timing is a matter of genes, well, who knows what new possibilities lie ahead of us? An editor might even get his columnists to send in their articles on time.

As a brother, who loves to Dutchify his English, would say, "There sits what in."

Letters

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter,

Enjoyed pastoral contributions

We enjoy Rev. H. Van Andel's short meditations very much. A while ago Rev. DeBolster had a few good pieces under "Pastoral Letters."

Trudy Kloet,
Jarvis, Ont.

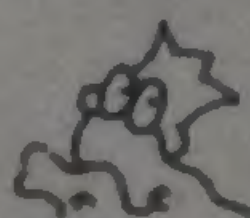
What if Dutch invented new cheese formula?

Our editorial on Coca Cola (August 2) elicited the following embroidery on the world of unreality:

The man in charge of Coca Cola was for a very long time concerned about the growth of sales. Export to China was a big achievement, but Pepsi was always right behind. The two were in constant

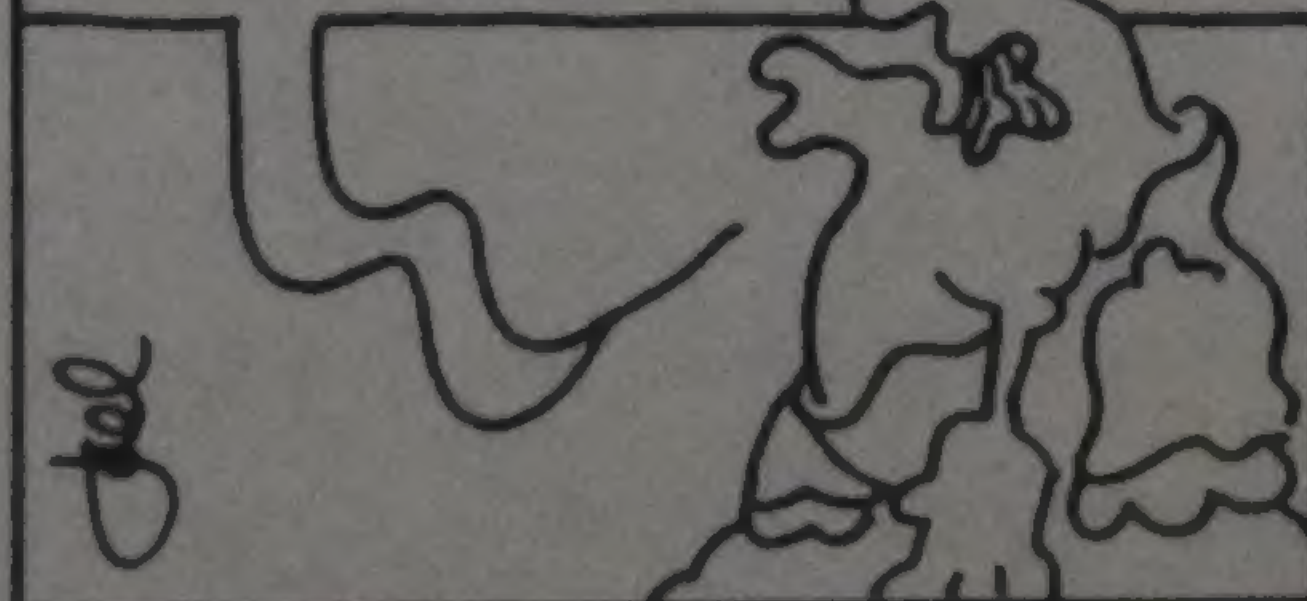
competition with each other.

Being aware that Coke was still slightly ahead of Pepsi, top management came up with a bold plan that would



Pontius' Puddle

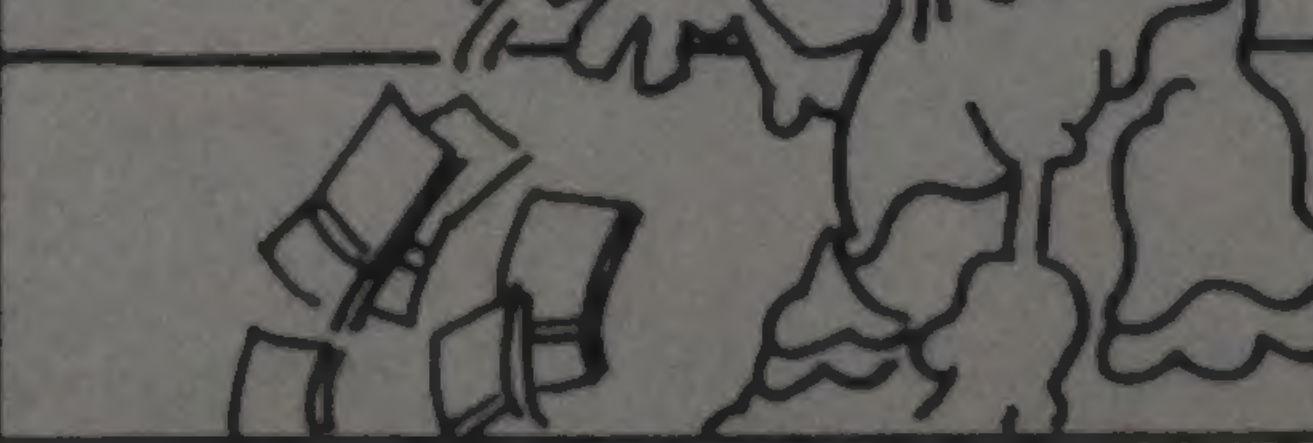
I'D LIKE TO SHARE MY FAITH WITH OTHERS, BUT ASKING PEOPLE IF THEY'RE SAVED SEEMS OLD FASHIONED.



give them free worldwide advertising in newspapers, on radio and TV.

When there was no news on the "Western front," or for that matter anywhere else, the chairman invited a herd of newsmen and told them that

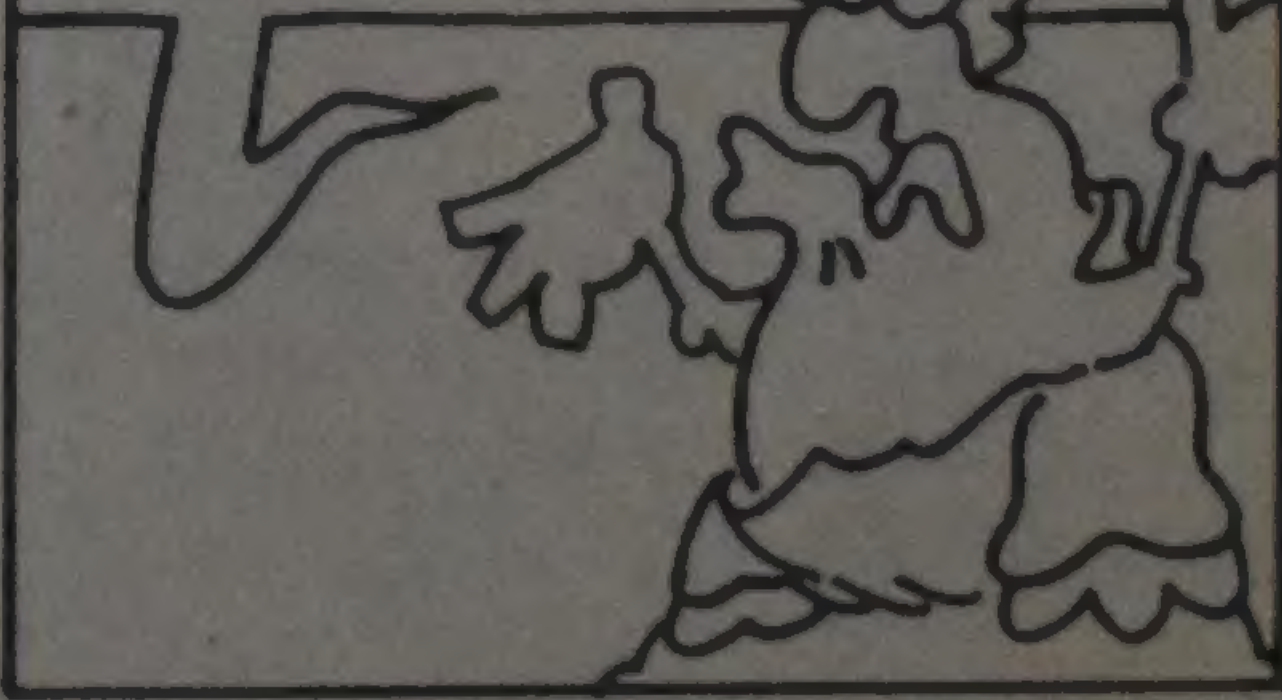
I CAN THINK OF 40 REASONS NOT TO USE THE FOUR SPIRITUAL LAWS, AND I WOULDN'T BE CAUGHT DEAD PASSING OUT TRACTS.



Coke would be changed into something irresistible. It would be called the "New Coke."

The reporters were shocked; they all ran to make their worldwide phone calls. The next morning the whole world

SIGH. I JUST WISH I WAS HALF AS GOOD AT WITNESSING AS I AM AT NOT WITNESSING.



JUST A MOMENT/HERMAN PRAAMSMA



"No man ever became extremely wicked all at once"
Junot, Duc d'Abrantes
(1771-1813)

It took me a long time to get to where I am today. And I mean that quite literally. Here I sit behind my typewriter while I am supposed to be on holidays, trying to get a last-second article out to *Calvinist Contact*. Why? Because of a life-long acquired habit of postponing things. Because of a procrastinating habit which I normally cover with the words, "Yes, but I always work better under pressure."

Personal characteristics are built up over a long period of time. Maybe it's too late for me to change. Years ago I gave in to this habit, and it would probably take years to begin to turn things around. The trouble is that I've always had good results with postponement. Studying the night before an exam, writing a report just before the deadline and the like have always been fairly successful for me.

It is undoubtedly true though, that personal habits are things that are acquired slowly and over long periods of time. In the case of procrastination we may still be in the area of relatively harmless and sometimes humorous foibles. But, as Junot pointed out a long time ago, wickedness, and by implication goodness, are also things that are built up, shaped and solidified over a life time.

A person does not suddenly become "bad" or "good." Change does not occur out of the clear blue sky. There is training involved. Discipline or lack of it. Our conscience is reinforced gradually or hollowed out at a steady pace.

Why am I saying all this? Because it has implications for all of us on a very personal level. Because it is never too late to begin changes, even if they are gradual ones.

And because it points out the importance of little things as we raise our children.

No child ever became good all at once or evil overnight. It is not for nothing that the Bible says: train children in the right way when they are young, and when they are old they will not depart from it! And that makes our task a daily one: to monitor ourselves, to correct our own habits, and to lovingly accompany our youngsters in the small things as well as the big things.

There is another interesting thought here. Do you suppose that this principle, the principle of gradual and lasting changes, also applies to nations? Is there also a *process* at work? I'm thinking specifically of South Africa. No one in his or her right mind likes what is going on there. But can we expect changes *overnight*? How can our approach to the Afrikaners be the most profitable in terms of lasting long-term reforms?

Ultimately our first and last appeal is to the grace of God, who alone can help people and nations to begin walking in obedience and who alone can give the wherewithal to change my life and yours.

Herman Praamsma is pastor of Fellowship Chr. Ref. Church in Rexdale, Ont.

500 to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards. Letters may be abbreviated or only excerpts may

be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

knew.
Just think, if tulips and cheese had a secret formula, maybe the Dutch could be making headlines.

And to take it a step further, if New York were still New Amsterdam, the Dutch would have the Coke market as well.

K. Mazereeuw,
Mississauga, Ont.

Direct male descendant

I noticed a reference to your publication in a Toronto newspaper section on religious news. Would you be so kind as to inform me if your publication concerns the Reformed Church and is available by mail subscription?

Like the Ryersons (Ryerse,

Ryerzoon) my family is of New Netherland Dutch background. We originally came from Groningen. I am a member of the Holland Society of New York which is composed of direct male descendants of the original Dutch settlers. Of course, some were Walloons and Huguenots as well as Dutch. The name is hardly correct when one considers that few if any of the early settlers came from the Holland provinces, most came from the Protestant North.

The motto of the Society is: "Eindelijk wordt een Spruit een Boom" This year being the centennial of the founding of the Society, the Centennial Committee has adopted the motto: "De Boom Groeit en Draagt Vrucht."

Kenneth A. Benson,
Toronto, Ont.

Longer Letters

Hammering on the anvil

A challenge has once more gone forth from the fiery pen — uh, iron — of our "Pensive Dutchie." Such prophetic ringing as comes from his anvil ("How should Christians be involved," C.C., June 7, 1985) might awaken us with a shock, as if a gong had sounded. Especially when he promises to "hammer on this anvil again and again."

Getting the question in edgewise

Without wanting to get my thumb between the hammer and anvil, I would yet like to slide a question in edgewise: just what irons do the pensive supporters and smiths of Christian organizations have glowing in the fire?

My question is partly answered in C.C., May 31, 1985: "In defence of Christian social action," where brother Antonides gave an excerpt from his forthcoming book. In this excerpt we read that some of the strong points of Christian organizations worth gonging about, are: (1) they form a channel for *communal service*, which, (2) offers a different way according to *biblical norms*, rather than the *neutrality* of organizational life; a related goal (3) is a *plural society*, as well as (4) reformation from the *inside* of non-ecclesiastical areas of life, such as the political or economic sectors; and (5) the promotion of evangelical ecumenicity — in social action — will be a welcome change.

Listening to the tuning fork

Now, I will risk raising some questions which may already have been answered in the book Antonides promises (or elsewhere?) My concern is this: that those who hammer on the anvil and amplify an appeal for Christian organizations, not only present their motivations (which I appreciate in Antonides' excerpt) — *but also* a reply to the critique (basically well-known) against Christian organizations. I would even say, with the risk of some ringing in my ears, a *self-critique in which supporters of Christian organizations* go through the fire and anvil-out a number of problems ... and so perhaps come through with a clearer vision of what *can or cannot be forged* in the smithy of Christian action.

Running the gamut

Let me present some of the issues that come to mind.

1. **Communal Service:** it is of no small weight that we realize that life is lived organizationally, communally. This is indeed a strong **pro** for Christian organizations. But what do we reply to those who consciously give testimony of their Christian faith in various areas of life, individually or even communally with other Christians **WITHIN** non-Christian organizations?

Do we say this is impossible? Minimal? Uneffective? Temporary first-aid? Is there an organizational antithesis? Are Christians who participate in Christian organizations always more spiritually awake than those who may consciously give testimony elsewhere? Will a consolidation of believers in separate organizations not withdraw too much light from other organizations? Does the Christian organization strategy not lead to more

isolation than actual service?

2. **Biblical norms:** again, a large **pro** for Christian organizations. But how do we answer the critique that the idea of Christian norms all too often leads to an eternalization of our own interpretation of God's will in economic or political decisions? How is a Christian organization to stay on the right track? Was Kuyper not biblically alert to the "social question," while later followers all too often dropped this hot potato in favour of a more conservative position, forgetting that Groen had finally broken with the conservatives. They also forgot that such a break is not just a separation of organizations, but also of answers, and of social analysis. They did not realize that eternalizing hard found insights into a party-card mentality, blunts the cutting ability of Christian organizations.

3. **A plural society:** yes, a remarkable goal. But how do we distinguish a plural society from cultural anarchy, where everyone does what is right in his own eyes? Do we reject the "theocratic" idea of a Christian state; is there a "theonomic" validity of appealing to the ten commandments for the life of society? Can we support plurality *and* normativity in public life? Are we out for a re-christianization? Or do we argue for plurality only because we see no opportunity for more direct christianization? Or is plurality equal to christianization (but unknown for most of history)?

4. **Reformation from the inside:** not the institutional church, but Christian organizations functioning right inside politics or labour, etc., are the key. But can we claim ahead of time that we know how to reform these areas (people ask)? Is there evidence that Christian organizations will get beyond a group-interest orientation; or do they not circle around their own well-being? Will even the rejection of polar extremes (say, capitalism and communism) not result in a middle-of-the-road colourlessness that has no clear alternative?

5. **Evangelical ecumenicity:** one could dream of it. But is there a political, economic, educational (etc.) perspective that would unite us into a distinctly Christian contribution? Are we up with the issues? Or will we only be adding some footnotes to a secular program? Will we be a moral minority, come too late to be ringing the anvil so loudly?

Challenge for response

Even as I write this, *Calvinist Contact* has rang the gong again in an interview with Dr. S. Griffioen, "are Christian organizations Dutch import" (July 19, 1985).

May I now throw out the challenge for some response by some pensive dutchies or canooks who will explain to us *the difficulties and real critique that Christian organizations must rightly face*, as well as the **YET THEY ARE NECESSARY** motivation? For is it not so that only in facing their alleged and real problems they will attract more commitment?

Kindly place on anvil and: hammer out some Christian-organizational self-critique while we listen breathlessly!

Frank Sawyer,
Kampen, The Netherlands

Church

Marian Van Til, page editor

Evangelist Ford announces new ministry direction

Marian Van Til
MINNEAPOLIS, Minn. — Dr. Leighton Ford, longtime Associate and Vice President of the Billy Graham Evangelistic Association, has announced that he will begin a new chapter in his ministry. Ford will continue to preach the Gospel

but will do so apart from the Billy Graham organization. Ford says, “doors for evangelistic outreach are open around the world.” Early this month he will attend meetings in New Zealand and Australia. In November he will give a series of evangelistic addresses

at Amherst College in Massachusetts. Early next year he will be in India. “Our Team is now considering invitations for future outreach in Australia, Canada, Ireland, Japan, the United Kingdom, the United States and New Zealand,” the evangelist explains.

Ford says he has a “vision of encouraging the global task of world mission and evangelism.” The challenge of reaching a “lost, torn and hungry world” is awesome, he admits.

To carry out his vision Ford plans to increase the time he gives to leading the Lausanne Committee for World Evangelization (LCWE). The purpose of the Lausanne Committee is to encourage Christians and churches everywhere to “pray, study, plan and work together to evangelize the world.”

Ford, who was born in Toronto, Ontario, has been associated with Billy Graham for 30 years. That association began when Graham asked Ford to assist in the 1955 Graham Crusade in Toronto. The two men are parting on friendly terms. Says Graham, “I will support him in every way I can. As much as I hate to admit it, I think Leighton has made the right decision for increasing the effectiveness of his future ministry.”

Anglican leader alarmed at exodus to Church of Rome

LONDON, England (RES) — Religious News Service reports that in an “emergency presidential address” to the General Council of the Church Union, the main Anglo-Catholic society in London, Bishop of Chichester, Dr. Eric Kemp, appealed to Anglicans to “stand fast and do not be frightened; do not panic.”

The speech, described as “unprecedented” by the Church Union (the name applies to “high church” Anglicans, not Roman Catholics), was given in reaction to the fact that disillusioned members of the Church of England, including some highly prominent ones, are seeking admission to the Roman Catholic Church at what appears to be an alarming rate.

Cause of the hemorrhage of members is, in part, last November’s decision by the General Synod of the Church of England to move ahead with the ordination of women. In addition, theological statements by the controversial Bishop of Durham, Dr. David Jenkins, and doubt over authority in the church, have also contributed to the desertion of Anglicans to the

Roman Catholic Church. In his presidential call Dr. Kemp declared: “We have to recall the Church of England to her heritage and her mission. To do this, we must stay together and we must work together.” He added; “I find it hard to believe that God who has preserved our church through so many dangers and has restored her from corruption and sloth will let her now be lost in faithlessness and disorder.”

One of those who has converted to Catholicism is Dr. Ralph Townsend, the Anglican Chaplain at Lincoln College, Oxford. His decision, made public June 21, came barely a month after the Rev. Peter Cornwall announced to his unsuspecting congregation, that he was resigning as vicar of the University Church of St. Mary’s, Oxford, and seeking admission to the church of Rome.

Rime or Reason

*I always wondered how and why
Eve did come from Adam's rib.
My query received no reply,
so at weddings I ad lib.*

Sy Nodd

*The question was rhetorical;
the debate was theatrical;
the answer, impractical;
the issue, comical.*

Klaas Sis

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Starting September 1, 1985

Limited legal abortions

MADRID, Spain (EP) — Abortion became legal in Spain, August 3, despite bitter objections by doctors and a statement by the Roman Catholic Church that anyone “who cooperates physically or morally” with abortion will be “automatically excommunicated.” The new law provides free abortions to rape victims, cases where the mother’s life is endangered, and cases of a malformed fetus. All abortions had been illegal in Spain.

Church News

Christian Reformed Church

Called
— to Emo, Ont., Rev. Peter Veltman of Anacortes, Washington

Accepted
— to Lucknow, Ont., Cand. Duane Thielke
— to Iron Springs, Alta., Cand. Jacob Van de Hoef

Declined
— to Calvary, Flamborough, Ont., Rev. Albert Dreise of Palmerston, Ont.
— to First, Owen Sound, Ont., Rev. John De Jong of Georgetown, Ont.

Classis Meeting
— Classis Toronto will meet in regular session on Sept. 19, 1985, at 9:00 a.m. at First Orillia CRC, Orillia, Ont.
Henry Lunshof,
Stated Clerk

New clerks:
Immanuel, (Hamilton, Ont.) Chr. Ref. Church: Klaas Terpstra, Immanuel CRC, P.O. Box 6307, Station F, Hamilton, ON L9C 6L9

Pastoral Pondering

A new definition of violence

John Tenyenhuis
I am wondering whether we need a new definition of violence.

Everybody deplores the violence in South Africa. Christians not living in South Africa may well be against Apartheid but all the more strongly condemn violence as a way to remove that evil system of racism and oppression.

We are against oppression in all the places it is found in the world, but violence is never to be justified. We are peace-loving Christians.

But I fear that objections to violence could be a ploy used by South African white society to bring on its own brand of violence. It seems to me if we allow the white race of South Africa to define there what violence is, we run the danger of letting the powerful determine that it is violence when the oppressed rebel against them.

Racial inequality is violence

To practise racial inequality, to sever black families, to deny political and economic opportunity based on race and “colour” and to close cities to all but a white elite is a certain violence which we also ought to oppose. What is especially troublesome is that this white, powerful brand of violence is upheld by some of us, or at least thought to have its roots in Reformed thinking. And it is doing violence to God’s Word to think that racial oppression is scriptural.

Can we always be non-violent?

We have to be careful here with wording and perspective. You can perhaps remember the terrible violence and racial strife in the 60s in the USA. We have short memories and even poorer historical understanding. The truth is that there were centuries of violence done to the black people of the US.

A further question can hardly be avoided: Can Christians ever be non-violent in an unjust society?

Jesus’ own words leave us with the tension of being peacemakers yet knowing that His coming would not be one of peace but of the sword. His actions have settled for us, though, how we must approach all sinful situations; we are called to be crossbearers. This is a call for us to act, to change things that are cruel and unjust.

I believe that violence must be thoroughly defined. A firm commitment against violence of any kind may well be a powerful way to throw in with the side of the oppressor. A constant devotion to passivity can not always be right.

But what to do? There are so many crises that call for urgent change and unjust situations that cannot wait for some meandering evolution to solve them. I would be pretentious to think that I had some solution or that any could be offered in this format ... but let’s be careful about our definitions. That is a good beginning.

Rev. Tenyenhuis is pastor of the First Chr. Ref. Church of Montreal, Que.

Holland Marsh Chr. Ref. Church: Louis Bierling, R.R.2, Newmarket, ON L3Y 4V9; 416-775-6571.

Classes called to attend Canadian Council meeting
— The First CRC of New Westminster, BC, calls on the Canadian classes of the Chr. Ref. Church to attend the biennial meeting of the Council of Chr. Ref. Churches in Canada.

This meeting will be in session, D.V., from Tuesday, November 12, 1985, at 7:00 p.m., to Friday, November 15.

Free Reformed Church

Called
— to Chatham, Ont., Rev. P. Vander Meijden of Langley, BC

Canadian Reformed Church

Called
— to Attercliffe, Ont., Cand. A. Van Delden of Hamilton, Ont.

Accepted
— to Ancaster, Ont., Rev. R. Aasman of Guelph, Ont.
— to Lincoln, Ont., Cand. G. Wieske of Hamilton, Ont.

Declined
— to Lynden, Washington, Rev. R. Aasman of Guelph, Ont.
— to Lynden, Washington, Rev. J. Visscher of Cloverdale, BC
— to Attercliffe, Ont., Rev. A. De Jager of Neerlandia, Alta.



Presbyterian Comment

Robert J. Bernhardt

The search for an evening worship service

Whenever I go away on vacation I like to attend church in disguise. By that I mean that I like to worship simply as a visitor without disclosing that usually I'm behind the pulpit rather than in front of it.

This summer I found myself in a small town in northern Pennsylvania on a Sunday evening. We were looking forward to visiting one of the local Christian congregations. Since we didn't know the town or anyone in it the first challenge was to find a church with an evening service.

There was a conspicuous Methodist Church on Main Street and a prosperous looking Presbyterian Church not far from it. The signs on both buildings announced morning worship times but made no reference to the evening at all. A modest Evangelical Bible Church had an evening service but it was at 6:00 p.m. and we were already far too late for that.

Inaccurate advertising

Now, if there is anything more frustrating to a traveller or stranger than a church without a sign it is one whose

sign is inaccurate. First Baptist Church plainly announced an evening service at 7:00 p.m. Just what we wanted! But as the hour approached and no one appeared, we began to murmur about truth in ecclesiastical advertising. With the hour of seven about to chime we drove up and down the streets of the town with a rising sense of disappointment.

Unexpectedly, we found ourselves back at the church with the six o'clock service. We decided that if anyone in the town would know where to find a service probably someone accustomed to evening worship was the logical person to ask. An exiting lady responded pleasantly to our question. First Baptist was closed for August, at least in the evening, and to her knowledge there was no other evening service in the town. However, she was acquainted with a small church about four miles out in the country with a service at seven. Knowing that we would be at least a few minutes late we decided to try to find it anyway. Her directions were clear and by a little after 7:10 p.m. we were pulling into the parking lot of a

little church on a quiet country road.

Incognito pastor

The service had already begun and since we were the last to arrive, we trooped into the front row centre vacant pew and joined in the praise of the congregation. Our being strangers was compounded by the fact that the preacher for the evening was a retired pastor — himself a visitor to the congregation.

The sermon was on the church. As it drew to a conclusion the minister sought a way of stressing the fact that God gives different gifts to His children. Looking down at me, right under his nose, he said, "God has not given us all the same gifts. If I were to tell this man that he had to preach the sermon next week, he would probably be very distressed and nervous at the prospect."

Pleasant irony

I chuckled and my children bubbled with laughter. I suspect that the preacher thought that he had hit it right on and that the kids were delighting in the prospect of their father totally

dismayed with the idea of having to stand up and preach a sermon. Of course, they were chuckling at an irony that the preacher didn't suspect.

Everyone was most hospitable and after the service we talked with some of them and the preacher at the church door. Though he discovered that we were visitors, the preacher didn't ask my occupation and I didn't have the heart to volunteer it. The unintended humour simply added to our delight at having shared in worship with this congregation of God's people.

Incidentally, conversation after the service revealed that this small independent Baptist congregation had established a Christian School. They had begun with a handful of pupils in the church basement about 14 years ago. Today they have over 100 pupils in an attractive modern school building just down the road a mile or so past their church.

Robert Bernhardt is pastor of the Chalmers Presbyterian Church in Hamilton, Ont.

Why are the youth leaving the church?

John Valk

A complex problem which faces the larger, stable denominations of Europe and North America is declining membership. One age category in which this is particularly noticeable is that of the youth. The situation is more serious when it is realized that the youth who leave the Church may be doing so on a permanent basis. It may not merely be a temporary (adolescent) phase. In the future the Church may remain far removed from their daily concerns, activities and thoughts. They in essence will be "lost" to the Church. The question is why?

In "The Empty Testament: A Study into Youth Leaving the Church" (Het Lege Testament: Een Onderzoek onder Jongere Kerkverlaters), Pieter van der Ploeg has attempted to shed some light on this problem as it comes to the fore in the Reformed (Gereformeerde) Churches in The Netherlands. The study is a Master's Thesis (doctoraal scriptie) written at the University of Groningen in the area of the Sociology of Religion. It has some interesting things to say.

Hit by indifference

Van der Ploeg contacted 16 youth from the classis Groningen whose names appeared between 1983-84 on a list entitled "Removed from the fellowship of the Reformed Churches." He sought to uncover the reasons why the church was no longer important in their lives. He conducted indepth personal interviews, an accepted survey technique in the social sciences.

From his findings, it became clear to him that those who left did so not because they had criticisms concerning the church. For many the church

accelerated dramatically in the later teenage years.

The cause of this indifference according to him lies in the upbringing. It is a direct result of a home environment where the Reformed faith was largely an empty shell. The actions were there — regular prayer, Bible reading, church attendance — but the content was missing. Church and belief were not an everyday, living reality. If they were discussed at all, it was seldom beyond mere superficialities.

This is a symptom of what van der Ploeg calls "inner-church secularization." It implies (in this case) that increasingly more Reformed are becoming increasingly less reformed. The truths and values of the Reformed tradition are declining. Of course, the church buildings, the formalities, the practices remain. The external appears intact, but the internal has eroded.

Hence, van der Ploeg concludes that disinterest in the church among the youth is not a problem solely of the youth. It is a problem of the church, of the Reformed "ways and means" of a previous generation, of a diminished

did not do anything wrong. They left because of indifference: indifference to the church and to the "stories" uttered from the pulpits and taught in catechism and Sunday school. These spoke of a "world" which to them by and large was both meaningless and irrelevant. If they were still believers, their belief had little in common with the Reformed tradition. Most were not concerned with "end" questions: the meaning and purpose of life, of death. They were in effect largely "a-religious." How did this come about?

The shell was empty

According to van der Ploeg, these attitudes were not a recent development in their lives. Indifference to religion took shape slowly, its foundations were laid in early childhood. It



reforming among the Reformed. And, it is not largely an urban phenomena. Secularization within the church, according to his research, is more prominent in smaller (rural) towns and villages.

Explanation adequate?

Dr. Gerard Dekker, Sociology of Religion professor at the Free University of Amsterdam, has certain reservations concerning van der Ploeg's findings. He can accept

them, but only to a limited extent. He feels it does not explain all situations.

He criticizes the study first on technical matters. It deals only with persons who have left the church. What about those who have remained? What are their reasons for staying? Are they the products of family environments where the Reformed faith is "alive and well?" And, are they the only ones who concern themselves with those difficult "end"

Continued on page 12...

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Education

Henry de Jong, page editor

Minnesota Supreme Court reverses conviction of home schoolers

ST. PAUL, Minn. (EP) — Home schooling in Minnesota is no longer a crime. The part of Minnesota's compulsory school attendance law that has been used to prosecute teachers in home schools is "unconstitutionally vague," the Minnesota Supreme Court has ruled. In a ruling filed July 19, the court struck down a provision in the compulsory attendance law

that provided criminal penalties for parents teaching their children in home schools, and for teachers in non-public schools, if their credentials were not "essentially equivalent" to state standards for public school teachers.

In an unanimous decision, the court found that the phrase "essentially equivalent" was unconstitutionally vague, and

for that reason could not be used to impose criminal penalties. "Persons of common intelligence must not be left to guess at the meaning of a statute nor differ as to its application," wrote Justice Wahl in his decision for State v. Newstrom.

The decision of the state to decide the home school issue on "void for vagueness" grounds, rather than approach possible First Amendment issues of religious freedom raised by home schoolers, was disappointing for Roger Schurke, director of the 400-member Minnesota Association of Christian Home Educators (MACHE). Schurke estimates that 85 percent of home schoolers in Minnesota are religiously motivated.

"This is an important case," said Rutherford Institute president John W. Whitehead. "It comes at a time when a good home school precedent is needed. The decision shows that through good legal argumentation, the home school battle can be won, establishing the right of parents to teach their own children."

The Rutherford Institute filed a "friend of the court" brief in this case, which stressed that parents' interest in

directing their children's education is of a constitutional magnitude equal to the parental interest in the religious upbringing of their children — an interest already recognized by the US Supreme Court.

Several pages of the court's opinion centered on specific arguments presented in the Rutherford Institute's brief, but the court rejected those arguments. Whitehead was nonetheless encouraged by lengthy references to the brief. "It shows that the courts are seriously studying our briefs as a valid contribution," he said. "They know we're alive."

The state legislature is expected to draft a new statute concerning compulsory school education, and Christian groups are working to promote a statute that will protect home school and private school interests. "We're not trying to make this strictly a home education issue, but we're trying to address the concerns of private schools as well," explained Schurke. "If the issue is control, and not really the quality of education, where will the state go next? The private schools have a stake in this."

Bilingual education

All children should be bilingual, not just those from language-minority homes, claim members of the National Association for Bilingual Education (NABE). Speakers at the NABE convention stated that bilingual education should be supported for its social and economic value and not denigrated as a "remedial" program.

"The world at large does not speak English," stated Joshua Fishman, a language professor

at Yeshiva University in New York. "And we are penalized, our industry is penalized, our commerce is penalized, and our government is penalized because we are not successfully preparing American citizens to interact with the rest of the world in the major languages which the rest of the world speaks."

from Christian Home and School

Atheist booted from scout troop, wants to rejoin organization

SHEPHERDSTOWN, W. Va. (EP) — A 15-year-old atheist, kicked out of the Boy Scouts after professing his atheist beliefs, wants to rejoin his troop.

Paul Trout, raised as an atheist by his parents, was a scout for seven years. When he sought promotion to Life rank — one step below Eagle — he was rejected because he did not

meet the requirement of belief in a supreme being.

"They keep the belief in God a secret," claims Trout, "but they should make it an overt thing. I didn't know anything about it."

Trout was a member of a troop in Charlottesville, Va., near a private school he attends.

Pulling the plug on Rock

ST. PAUL, Minn. (EP) — The Minnesota Civil Liberties Union is suing the St. Paul School District and a high school principal who literally pulled the plug in a rock band that used profanity and racial slurs in a performance for a high school dance. The suit

claims that Assistant Principal Peter K. Christensen of Highland Park High School violated the band's and the audience's right to free speech, when he stopped a performance by "The Urban Guerrillas" at a dance.

**Watch for our
special 40th Anniversary
issue — next week!**

Dutch Classes

The Hamilton Holland Club will again offer a variety of Dutch classes.

You can choose from Dutch classes for children, conversational Dutch, and High School credit courses for grades 9, 10 & 11.

Registration for all courses will be on **September 12 from 6 p.m. till 8 p.m. in Calvin Chr. School, 547 West Fifth St., Hamilton, Ont.**

For more information phone 765-6404

Christian School plans auction

The facilities of Sarnia Christian School were recently renovated and expanded in order to accommodate increased enrolment. To offset the resulting \$155,000 mortgage, an organization called "The King's Workers" was called into being.

The King's Workers have scheduled a major auction for November, 1985. It is their intention to advertise all items donated to this auction, as well as the donor and the

retail value of the merchandise, in the local newspaper. They are counting on companies to support them by donating merchandise which they sell or manufacture. The school will issue tax receipts to the value of the items donated.

Companies are asked to forward their donation to Sarnia Christian School, 1273 Exmouth Street, Sarnia, ON N7S 1W9 (519) 344-4562. H.D.J.



small talk

Alice Los

In September, many teachers ease into the new school year by instructing their young students to write a story on "What I saw and did during the holidays." Besides a quiet hour with a roomful of pen-chewing children, it probably affords each teacher more than a glimpse into the respective backgrounds of her charges when they finally *do* hand in a more or less elaborate account of their summer.

At the risk of sounding like a schoolgirl, I, too, would like to slide into autumn on the coattails of August and write about my holidays. Not that I went to far and exotic places or met with breathtaking adventure. On the contrary. By anyone's standards, my summer outing would be rated traditional. However, I've learned long ago that, on a vacation, it literally is the *thought* that counts.

After the first few days, which most everybody seems to need to fall into step with the slower pace, body and soul become receptive to the balm of rest, whether on a white beach in the Pacific or under an Ontario maple tree. Therefore, I try to practise what I just now so piously preached. That's how I have discovered much about a city not a 100 miles from where I live by wandering through its streets and exploring its waterfront.

I was struck by the contrast between its frolicsome tourist industry and the forbidding sight of its correctional institutions. But I smiled hopefully at a sign that designated a church across the road of one such jail as the "Church of the Good Thief," only to feel pain again on behalf of the patients in a big psychiatric hospital a bit further on.

Enjoying a vacation

As I pondered the concentration of so much suffering within a few square miles, I eased back into our Honda where the radio, turned on by my husband, already filled the small car with organ music and the strains of Psalm 42. Again I was comforted.

A few days later, in a sprawling farmhouse, I was looking out of an upstairs window when I spotted the young man in charge of the place as he was gathering the cows for the evening chores. His gait was calm and assured; there was a dog at his heels. The sky was soft with clouds that held the promise of rain, and the bush bordering the field was thick and dark with leaves. That pastoral scene is stored now forever in my mind, labeled as a fond memory.

The following week found me shopping one day with two young granddaughters. What a treat! No parents were along to look over our shoulders when we wasted time at the toy counter, having trouble deciding between a beach ball and a big fat colouring book. The ball won. Then it was off to a different store because the oldest of my two guests already has more sophisticated tastes.

Yes, vacations are a gift from God. It takes skill to unwrap them properly, one day at a time. It also takes confidence in God's goodness, which should dispel any guilt feelings when others, almost invariably, whine they haven't had a holiday in ten years just as you are about to start yours. Best of all, vacations emphasize the blessing of a home to go back to, and of work and a regular routine.

Alice Los is a housewife living in Kemptville, Ontario.

Citizens group seeks freedom of religion

Bert Witvoet

TORONTO, Ont. — The question of equality rights and employment opportunities has religious dimensions, argues Citizens for Public Justice (CPJ) in a brief to the Parliamentary Committee on Equality Rights.

"To insist that a church, religious school or religious social agency not entertain matters of religious belief in its hiring would destroy the possibility of any corporate religious expression," notes the CPJ brief.

CPJ affirms that "no human

activity is value-free, no organization operates in an ideological vacuum." It further says that "in a pluralistic society no government may favour one set of beliefs or values or one kind of organization or service over

another."

CPJ mentions Jewish Family and Child Services and Catholic Children's Aid Societies as being affected negatively should the government insist on hiring policies that do not take

religion into account.

Further recommendations

A second aspect of the "religious value" argument leads CPJ to plead for public funding of all religious schools which meet certain criteria. It therefore shows strong support for full funding for separate schools.

CPJ's brief also addresses the matter of correcting discrimination against women, native people, disabled people, and visible minorities in the workplace.

CPJ asks that an independent agency be established "to promote and monitor the policies and programs designed to implement employment equity." Such an agency should involve representatives of the companies and disadvantaged groups affected, according to CPJ.

Gerald Vandezande, CPJ Public Affairs Director, expects that a CPJ delegation will meet with the Parliamentary Committee on Equality Rights in the near future.

Modern farmers

... continued from page 1.

Some of the most common food stuffs gleaned by the volunteers are carrots, potatoes, sweet corn and apples. This food finds its way into the soup at St. John's Soup Kitchen or into the meals offered by various other agencies.

Among these agencies is the House of Friendship, which distributes some 500 hampers and prepares several thousand meals every month. The YWCA, a couple of shelters for women and various self-help groups also make use of the Food Bank's food.

Gleaning: a growing concern

According to Gary Snider, the volunteer in charge of the Waterloo Region Food Bank, next season will bring a more concerted effort to bring farmers, and their farms, into the program.

Last May, Edmonton hosted the first national conference of food banks. There, they resolved to set up a national association of food banks. This association has already been set up in Ontario and Quebec. It includes five food banks; from Kitchener, Toronto, Ottawa, Montreal and Barrie. These were all begun within the last few years. According to Kitchener's Gary Snider another half-dozen food banks have just sprung up.

In the United States, says Snider, gleaning has a much longer history. The first food bank was set up in Phoenix, Arizona, in 1968. Today there are hundreds of food banks and a national association of food banks called "Second Harvest."

A resolution urging state and local governments to enact tax and other incentives to encourage gleaning was recently introduced in the U.S. Congress by republican Tony P. Hall. In his remarks before the house, Hall quoted the passage on gleaning from the book of Leviticus.

Zylstra holding his own

Marian Van Til

The health of Dr. Bernard Zylstra, C.C. columnist and past president of Toronto's Institute for Christian Studies (ICS), has "much improved."

Zylstra was told in June that he is suffering from liver cancer. Since then, many in the Christian community have been praying for and enquiring about his health.

The ICS now says, "Dr. Zylstra's overall physical

condition is much improved," so much so that he was recently discharged from hospital. "He will continue to receive chemotherapy treatments as an outpatient. Recent tests show that the abdominal tumour and cancer have neither grown nor shrunk. Because he says that Dr. Zylstra is totally unpredictable as a patient, his doctor is unwilling to give any definite prognosis regarding his life expectancy."

Cinema Summaries

Marian Van Til



Year of the Dragon

Rated Restricted

Stars Mickey Rourke, John Lone, Ariane. Directed by Michael Cimino.

A lot of people expected great things when they heard director Michael Cimino was soon to release a new film. Some of his past work — especially *The Deerhunter* — received both critical and box office acclaim.

Year of the Dragon is the film that many impatiently awaited. They needn't have bothered.

The film is a variation on a by now familiar plot, this time set in New York City's Chinatown: A tough, honest cop wades into the middle of the mayhem which results from the "Chinese Mafia's" ruthless attempt to control the drug market. Stanley White, the uncompromising police captain, is consumed by his need to root out the corruption he sees. His obsession ruins his marriage and his few decent friendships.

White, for all his integrity as a cop is disturbingly amoral apart from his job. Cimino could have taken the opportunity to really examine his character's motivation, as well as the chilling evil of White's antagonists. In so doing, he would have had to confront demons he chooses to ignore.

Cimino certainly pulls no punches in depicting the hellish results of the antagonists' depravity, but that graphic depiction, in itself, becomes perverse. The film's knifings, gunshot blasts, car bombings and machine gun attacks — one death after another portrayed in living colour — finally serve only to make a long movie longer, and to alienate viewers.

The screenwriters allow their characters amounts of coarse and profane language which go well beyond what is "appropriate" to depict vulgar and profane people.

All in all, *Year of the Dragon* is an exercise in excess while at the same time it fails to address important questions it should have raised.

Not recommended.

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Feature

A sinjo blanda remembers

Part 3

The author was 14 years old when the Japanese unconditionally surrendered to the Allies on August 15, 1945. On the 17th of the same month, the Republic of Indonesia declared its independence from the Kingdom of The Netherlands. At that moment he was unaware of these two events while living with 1600 other inmates in a concentration camp in Central Java.

He was born and raised in East Java and was of Dutch descent. He describes the situation from his own experiences, not being aware at that time that the period after August 15, 1945 would be more painful and frightening than the three years spent in Japanese concentration camps. In the six following months, life became almost unbearable. With many others he was finally deported from Indonesia and temporarily imprisoned in Sri Lanka (Ceylon). In the Spring of 1946 he arrived for the first time in The Netherlands.

Sinjo blanda means: Indonesia-born son of a white or Dutch settler.

Aren Geisterfer

We had been in Tjideng a week, when we were told by the Dutch officials that we would go directly to Holland because we were orphans. Orphans were at the top of the list. Well, we felt good about it, but on several occasions when we were told to get our belongings together to go, others went in our place. They were friends of the authorities. We began to get used to this new phenomena. We called it C & C (Corruption & Connection).

In the meantime my sister kept up our interest in going to Holland to my mother's relatives. We did not like Djakarta. Everything was strange and we were back in a camp. We hated living in camps. Again we got a call to get ready, "Soon we would go on 'transport.'" We got ready and even went to the camp office. When the trucks came driving in, we started to move to them, but we were told that others would take this "transport." We waited till evening came and went back to our barrack.

A beautiful day

Before long another call came to get ready. We looked at each other, "Shall we?" They told us that we would board a British aircraft carrier, the *Venerable*. We laughed, because we did not believe them, but at the end we got into the trucks with our belongings, saying to ourselves, "I will not believe this until I am on the boat."

The convoy began to move, leaving behind us the camp gates of Tjideng. It was a beautiful day. The trip through town went easy until we reached Tjandjong Priok, the harbour. There was some shooting and quite a few *pemoedas* making signs with their hands, as though they were "cutting our throats." We did not feel too comfortable, but felt safe high and dry inside the open trucks.

Suddenly our convoy came to a halt while on both sides these *pemoedas* were standing with their hatred-filled eyes. For a moment I thought that there was *soesah*, but we had come to a military road block of the Dutch military. Moments later we drove onto one of the piers. We saw the aircraft carrier anchored in the distance.

In LSTs (Landingcrafts) we were ferried across to the *Venerable*. It was the sensation of the year. We were welcomed as though we were kings of the island. It was an unbelievable experience. We came in from the side of the ship, were brought up to the top deck and then lowered into its huge, escalator.

To us it looked like a spaceship described in the books of Jules Verne. What space! and so many sailors, all speaking English. Everything worked, and all things were done with precision and order. They drove jeeps inside the belly of the ship and they took planes apart. The crew was fantastic and the food was scrumptious!

For the first time we ate at tables with sailors serving us, eating from real plates, with cutlery. I did not know how to hold a knife and fork at the same time. It was much easier to eat with your fingers. We were feasted by the British crew for four days. My sister Rina was popular and, because of her, we got extra rations of chocolate, sweets, and cigarettes.

Early that night we left Java. We had to say "Goodbye" to her. In her body she held my mother and father, on her we had lived our years of joy and hardships. I wanted to come back, not now but some day. The *Venerable* cut through the Java sea into the Indian ocean passing by Sumatra. It was the last sight of my native country. On the fourth day we arrived in Colombo, Ceylon (Sri Lanka) where we disembarked. A new experience was awaiting us.

Treated like prisoners

In Colombo we were put on a long train. Indian soldiers were to be found everywhere. It was strange the way we were treated, as though we were prisoners moved to another camp. Though Ceylon had not experienced war as we did, it treated us as though we were the enemy. We were not to make any contact with the locals. We were not allowed to go anywhere without a soldier and a written permit, which was mostly denied. The train station was cordoned off by soldiers for "our protection" we were told. Just remember, most of us were widowed mothers with children and a few hundred orphans and a some old, widowed men.

We travelled inland into the mountains for a full day. Every time we got near a city or stopped at a train station soldiers had cordoned the area off, or kept the local population away from us. It began to look as if we were sick with a contagious disease. Nobody was to come near us. The trip was tiresome. We hated being on "transport" without knowing where we were going. Nobody asked us what we wanted. We were property of the government. But who was the government? The British, the Dutch, or the Dutch Indies? No one answered!

The train crawled up and down the mountains taking us farther away from the *Venerable*, from Holland, from the things that had given us new hope. After four days in the paradise of the *Venerable*, this train trip was hell for us. Finally it came to an end.

I remembered how we all tried to find out the name of the town. It was Kandy. Once again we were put in military trucks under the watchful eyes of soldiers and commandeering British officers with their little sticks under their arms. Orders were shouted from the front to the back of the convoy, then one of the British officers stepped into his Jeep and drove ahead of us. This time we were escorted by Sikhs — tall, intimidating, dark Indian soldiers. They always looked at us boys.

We drove away from the town into the mountainous countryside. We saw beautiful estates. For a moment we thought that we would end up in a mountain resort, complete with swimming pool and riding horses. Alas, our dream became a nightmare and our hope was dashed. We entered

Forty years ago the war in Indonesia came to an end, but there was no liberation



an abandoned army camp with lots of empty barracks, fenced in by barbed wire and soldiers guarding the place. It was a setback after the *Venerable*.

Some of the women began to cry hysterically. Others charged the Dutch officials, who welcomed us, with treason. "We are ship-wrecked on this God forsaken island," a woman shouted across the hall, but our Dutch spokesman kept his cool. "Dames," he said with a real Dutch accent, "zo erg is het ook niet. U bent hier in een prachtig land. U moet dit zien als een soortement vakantie voor vier à vijf weken." (Ladies, it's not that bad. You are in a beautiful country here. Try to see it as a holiday for four or five weeks).

Plagued by boredom

Many of the women could not stand the way they were addressed by him. Our stay was only to be four to five weeks, but in reality most of us stayed there for more than four to six months. The food was insufficient and tasteless. There was very little to do for entertainment. There was no hospital and no medical personnel. We were not to leave the camp at any time, because the population was not friendly to us, we were told by the British. The soldiers were here for our protection, day and night.

Since we had no parents, some old friends of our parents tried to care for us. The adults had nothing to do. There were no books or magazines to read. They began to get bored. They needed cigarettes.

As boys, we were looking for some action. Smuggling was not only an art in the eyes of us former inmates, but also a respected activity. I had learned this well in Bangkong. The challenge to do the same here was great. I soon found myself checking out the surrounding areas. I discovered I could easily converse with my bit of English

learned on board of the *Venerable*, and with my Malay.

The locals were friendly and eager to do business with us. If we had money or valuables, they had the merchandise. There was sugar, sweets, cigarettes and the like to be had. When we came back with the good news that we could deliver, we were welcomed by many with open arms. What we needed were rupees, Ceylonese currency.

Each of us got a weekly allowance from the Dutch. In no time we had a thriving black market going. Somewhere and somehow many of the women were able to get more allowances than they were entitled to. For a short time this became our entertainment, but the British tried to put an end to it by discouraging the local population to sell anything to us.

A cocky colonel

We were still bored, however, and sickness increased among the children. There was little news coming in and the mail was slow and unreliable. The spirit in our camp started to deteriorate. Many a woman began to give up hope of ever getting out of this vicious circle. Several times we were moved from one camp to another to keep us busy and also out of balance.

It was hard to organize resistance against our superiors, but the unrest among us continued to grow. One day a Dutch airforce colonel came to give us a pep talk, trying to stop the discontent among us and to give us some hope. I can still see him standing on a chair in the mess hall surrounded by our women. He was quite cocky in his smart uniform, but "very handsome" according to many of the girls.

As he tried to manipulate his audience with his pep talk, a woman stepped up to the table beside him. She





was ready to attack him. She had a shoe in her hand and aimed at him. The shoe was meant to land on his head, but he just ducked. It missed him, but the other "Dames" got up and began to accost him. They pulled him off the chair, but he got away. He escaped through a side door and was able to reach his Jeep before the women could reach him. We kids encouraged the women with shouts and laughs.

Finally the time came for us to leave. Early in the spring of 1946, we were once again put in military trucks. At the station in Kandy we boarded the train. We left a beautiful city we had never visited. Again we rode for a day through small villages nestled snugly in the valleys our train passed through. At the end of the line: Colombo with a huge Dutch troopship, the *New Amsterdam* lying at anchor.

Dressed up monkeys

As we were brought on board that ship, we began to feel at home with all the Dutch hospitality. There was warmth and a measure of understanding among the serving members of the crew. It made us feel part of it all. The food was excellent and service superb. All of us *blandas* were together — 3500 of us on the *New Amsterdam*. For us it again meant something new. We hoped and prayed it would be something good and lasting.

In Ataca, at the southern end of the Suez Canal, we disembarked to get dressed for Holland. What struck us first was the sand. Desert sand, and more endless, hot, burning sand. I could not help thinking about Moses and the Jews walking 40 years in this wasteland. We met some German P.O.W.s before we arrived at the clothing centre.

There we were to try our size of clothing. Standing in our worn underpants or what not, putting on all kinds of woolen

stuff. Ugh! What a stuffy feeling. I remember, when we tried "plusfours" we laughed at each other. We called one another "dressed up monkeys." What a sight to have, for the first time, shoes on your feet. It felt uncomfortable to have one's feet locked up in those heavy shoes. All in all, it was an experience to put on one's first real suit, complete with a vest and a tie.

We laughed, but deep in our hearts we felt threatened by the thought that this would be the way we would walk around from now on. We longed to take off as many clothes as we could after we came home, allowing the evening breeze to cool our humid bodies; we wanted to feel free, one with nature...

What kind of country?

Going through the Suez Canal was in itself an experience. All kinds of Arabic merchants, clowns and tipsters were trying to sell us their wares. It was unbelievable what we saw in that brief trip through the canal.

Leaving Port Said behind, we arrived via Southampton in Rotterdam on the tenth of April. This was another exciting experience for us, especially for those who had never been in Europe. I could not believe my eyes as I looked down from the boat onto the pier. The harbour "coolies" were all white. I tried to find a black man among them, but there was none. I shuddered! What kind of country was this?

We were welcomed by Princess Juliana on behalf of her mother, the Queen. We could not understand a word of what she was saying. Then came the moment to leave the *New Amsterdam*, which had quickly become a haven for us.

In no time we became uneasy, cautious and suspicious, because so many men on board and on the pier were in uniform. We were scared. We did not know this world of the Dutch except from those officials back in Indonesia and Ceylon. We did not trust them. They spoke such perfect Dutch and were so in control of all things. Yet they appeared cold to us.

Could we be ourselves here and feel at home? We felt intimidated by what we saw, but our biggest fear was those uniforms. I remember, when we arrived that day in Leeuwarden, I saw a policeman standing on a street corner close to my uncle's home. It immediately made me suspicious. I was going to find out what he had in mind for us. I did not entrust any of this to my uncle and his household. One never knows...

Epilogue:

During my years in The Netherlands I learned early to listen without speaking. I began to understand better the attitudes of the native servants we had before the war in Indonesia. If I wanted peace, I had to live in harmony with those who thought themselves superior. I became conscious that I had to develop a mentality of submissiveness also here in The Netherlands.

The Japanese drilled into us *blandas* that we were nothings. In the Bersiap period after the Japanese capitulation this attitude was held by the Indonesian extremists. Unintentionally and unconsciously, when we arrived in Holland we still felt others were superior to us.

We were not given choices. There was no time for us to mourn our dead, to grieve our loss, and to forgive those who had oppressed us. No time to raise the question, what now? We were told to leave our home and native country and to find a place to live elsewhere. We were forced to live temporarily here and there, and finally in Holland. Everything was decided for us. "Forever" we were told what to do and how to think, forcing us to deny our whole being (identity) and background, unconsciously confirming in us what the Japanese had drilled into us and the Indonesians had put into practice.

We, who were born and raised in Indonesia of Dutch stock, did not belong to either Indonesia or to Holland, but to both. Before we became aware of that, we were exiled from our native country and forced to assimilate into the country of our Dutch ancestors.

We could no longer contribute to our own culture. It was erased from the land during the war, though it lived on fragily in our broken and disturbed camp lives. We thought we could restore it after the war with the help of both the Dutch and the Indonesians, but we made a terrible mistake. We no longer had a so-called "viable" culture. A new culture had taken root on Indonesian soil. We had become homeless, displaced persons seeking to find out who we were. The Dutch made room for us in their cities and villages, but we had to become like them. Yet we had not yet been able to catch up with ourselves. We did not know exactly what had happened to us except that our lives were severely traumatized.

Insecurity in Holland

Earlier I said that we *blandas* felt insecure in The Netherlands. We could not compare our camp experiences with those who were in the Nazi concentration camps. (In the beginning of my stay in Holland I had the idea that half

of that country had been in Nazi camps). We did not have to deal with freezing winter weather in our camp situation. However, the German camps aimed at physical destruction (and annihilation of the Jewish race) while the Japanese aimed at the annihilation of the Western civilization, proving that the white race was inferior instead of superior. And to an extent, they succeeded in this plan.

The first thing they had done was close our schools and systematically take all men and young adult males away from their families and communities. Anything valuable in the eyes of our parents had to be done away with, such as social positions. Our homes, families, and community settings had been broken up in less than six months after the Japanese occupation. Socially we had been totally eliminated from Indonesian society and had been herded into camps for "our protection."

We had been subjected to all kinds of humiliation and sadistic, arbitrary actions like standing for hours in the sun, or repeated roll-calls during the day and night. When we had come outside to work for the Japanese, we had been confronted with posters depicting blue eyes and red lips with underneath in big letters, MATTA MOESAH (eyes of the enemy). We had been depicted as the enemy of all citizens by virtue of our race.

For years we had clung to the hope and dream that the Allied forces would one day overcome the Japanese, but after the allied defeat of August, 1945, at the declaration of independence, the gospel according to Dai Nippon (Japan) had become a frightening reality in the Bersiap period. More than 10,000 of our liberated fellow inmates had been murdered by the Indonesians. The Dutch had not regained their authority over Indonesia, and Soekarno, the Japanese puppet, had gained the upper hand.

In this frame of mind we came to The Netherlands. I had the privilege of being welcomed by relatives from my mother's side. I ended up with a family whose mother, my aunt, was a formidable woman of Christian wisdom and love. She was very sensitive and had foresight. She knew very early that I would never feel at home in Holland. She prepared me to take the step of immigrating to Canada five years later, which in the end helped me to rediscover the beauty and riches of the Dutch.

The past returns

But there are thousands of my fellow *Indoblandas* who like me survived the camps and the Bersiap period, yet never have experienced the liberation.

In the beginning it appeared that they were able to adjust to their new environment. Then in

later years they contracted various illnesses. Those illnesses related to the past. They got *heimwee* (home sickness) for *tempo doeloe*. They were still bothered by the war and what followed, by the inability to accept and digest all that had happened. They got married and had children. They divorced and were estranged from their own offspring because of the pain, the trauma which did not want to go away. Nightmares with visions of the past often oppressed them.

Camp syndrome frequently appears as we reach our later middle age years. It cannot be simply dismissed as a longing to go back to the good, colonial times. There is still some of that in our longing, but it is much deeper; a part of our human struggle is that cry for understanding. It is part of being both of the East and the West and belonging to neither.

As one who was born in Indonesia of Dutch descent, I begin to sense that our experience, perhaps, was a reversal of what the colonial powers of Europe have done for centuries to the many peoples and tribes of Asia and



Africa, never allowing them to be themselves.

As one who was able to swim away from the shipwreck, I cautiously say this: I believe what happened to the Kingdom of The Netherlands, to the Dutch in Indonesia during the war (1942-45) and after the war (1945-49) is God's warning punishment of the Christian Church of that Kingdom. In that punishment also lies the beginning of His redemption, forgiveness and renewal. I have tasted the Lord's wrath over the mismanagement of Dutch stewardship over Indonesia.

In that setting, when I was among the women in their camps (and later in Bangkok), it felt like being among a Daniel group going through the 70 years of exile with a measure of God's grace, both in dying, and those, like us, in living on. But when we came back from that punishment, the exile was prolonged. We were not understood by those who picked us up. And many of my fellow *blandas* are still hurting, even though they sit in church every Sunday...

Continued on page 10...

A sinjo blanda remembers

... continued from page 9.

The other day I spoke with one of them, a friend who is only a few years younger than I am, in his early fifties. After he arrived in Holland he finished school *magna cum laude*. He became successful in business and was married. He seemed to be doing great! Today he is broke, divorced, and at night he walks the streets till the early hours. He had an alcohol problem, but was able to kick it. He does not believe in "anything," but he has ONE WISH, he told me, "To have one more talk with my dad, who died 40 years ago at the age of 46, to find out more about ourselves. Who are we, why are we here?"

Liberation will come

For me in a way, LIBERATION HAS COME, though I still have many wounds and fearful nights. This brokenness is an integral part of me now. I can live with it, because I know the Christ. I have rediscovered The Netherlands, the ancestral home of my parents, and have seen its beauty and glory,

regardless of what people tend to say of it. It was liberating for me, when with my wife, I set foot on *wal* in Holland after 20 years. When I left again for Canada, I could have kissed her soil.

But there is still the pain in my soul when I heard my friend say, "My only wish is to see and talk with my dad once more, to find out more about ourselves..." He is still busy with the unsolved past of his youth. The past never leaves him. He may be silent, but his pain is always close to the surface. Tears welled up in his eyes when he shared with me his wish, and I too wept. There is that void that can only be bridged when we dare to make room for another, allowing him/her to share in his/her own way. It is part of

the mystery of incarnation, when the Word became flesh, when Jesus became one of us...

I know that at the end of my life here on earth I will be with Jesus. Then I will weep profusely at His bosom. I will not be alone there with Him. I will find myself in company with many others: the Afghan rebel, the Vietnamese prisoner, the Kampucian and the Armenian, the peasant from El Salvador and the Black South African, a Christian from Russia's prisons, and one who was never born, but aborted.

A few of us have been able, by God's grace, to reach a measure of true freedom, but most of us remain maimed and shackled to our pasts. Then the Lord will say again, "Behold, I have made all things new..."



Aren Geisterfer

We shall inherit the earth, experience real liberation, peace and justice. We shall stand amazed at all our neighbours. Then I will leap for joy and dance, perhaps, with some of my former Japanese

torturers and Indonesian *pemoedas*. I will remember this is God's grace in its fullness.

Why are the youth leaving the church?

... continued from page 5.

Second, he asks if the church and its members are really so much worse today than in the past. Certain attitudes, beliefs and practices then were of a rather impinging nature. Little toleration was shown for "innovative" ideas or non-conformist behaviour. But even with that restrictive realm, varying degrees of religiosity existed. Yet, most of the youth remained in the church.

Third, he feels that the forces of secularization at work outside the church may be a greater cause of this particular problem than the secularization within the church. The dominant religious beliefs and practices must compete with other beliefs and practices outside of the home or church. It has little to do then with the zest (or lack thereof) in the former's traditional beliefs and practices. Instead, the problem may be attributed to secular values which dominate in today's society and which have an overbearing influence.

These often tend to reject or neutralize a past tradition, making it unattractive in light of more attractive (materialistic, individualistic, humanistic) lifestyles.

Need for rebuilding forms

While this latter point may be quite accurate, Dekker realizes that it too is not a totally sufficient explanation. It is necessary also to examine the nature of the present (in this case Reformed) tradition of beliefs and practices. A belief "system" and its subsequent practices are bound directly to the world each individual inhabits. It must fit, shape or guide the life each makes for him or herself. It is then difficult when an attempt is made to appropriate a past "world-view" for a present situation. If this is done by the home or church, attitudes of indifference or disinterest will arise. Dekker thus throws the ball back into the church's (and parents') court. How much alteration or rebuilding needs

to be done with the present belief system and its practices?

The findings of van der Ploeg and the assertions of Dekker are real enough. No one will deny the effects of the fathers (and mothers) upon the children. Nor, must the powerful influences from the outside be dismissed. They may be as strong or stronger than erosions (of whatever nature) occurring inside the church or home. Also, the impact of past traditions of beliefs and practices on a younger generation must not be ignored. All of these must be recognized as being in the realm of possibilities explaining why the youth are leaving the church.

Personal choice

There is, however, a fourth factor which has not yet been strongly emphasized. While it is important to search for causes and influences outside of the individual, it is also necessary at some point to state that the individual him or herself, regardless of other, outside factors, makes a personal, conscious choice in favour of one thing or another. Ultimately that is what it comes down to. And, that choice may simply be a rejection of the beliefs and practices of the church or home, regardless of

the shape, form or style they may come packaged.

The implication of van der Ploeg's study and Dekker's conclusions extend of course beyond the situation of the Reformed world of The Netherlands. Wherever forces compete with the Gospel of the good news, similar problems are bound to arise. The church and the home wherever they are for their part can only try to ensure that the good news comes via a medium attentive to the concerns of the day.

That in itself is already a large task. But it is necessary. We do live in a precarious and changing world. Unnecessary stumbling blocks ought not to be placed on a path that even in the best of times is difficult enough to travel.

John Valk has returned from a period of study in The Netherlands and at present lives in Toronto, Ont.

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Births	JONGEJAN: We, Fran and Bill, thank the Lord for His precious gift to us. REBECCA FRANCES was born August 5, 1985; a beautiful new sister for Jeremy, Alison, Caroline, Julie and Ricky. Happy grandparents are Mr. and Mrs. A. Jongejan, Bayfield and Mrs. J. Zondervan, Strathroy. Home address: R.R.#2, Goderich, ONN7A 3X8	SMIT-VANDERLINDE: Thankful to the Lord, who brought them together, Mr. and Mrs. Henry Smit, Strathroy, Ont., and Mr. and Mrs. John VanderLinde, Sarnia, Ont. are happy to announce the forthcoming marriage of their children, KATHY and BILL. The wedding will take place, D.V., on Saturday, September 21, 1985, at 3 p.m. in the Westmount Chr. Ref. Church, Strathroy, Ont. Rev. Anthony Vanden Ende officiating. Future address: R.R.#3, Petrolia, Ont.	Congratulations to Cornelis and Adriana Verbruggen (nee Alblas) who will celebrate, the Lord willing, their 50th Wedding Anniversary on September 18, 1985.		
	STRAATSMA-VANDERVELDE: With joy and thanksgiving to the Lord, we, Ed and Shirley Straatsma are happy to announce the forthcoming marriage of our daughter INGE RENEE to KEITH REYNOLD, son of Mr. and Mrs. Keith Vandervelde. The ceremony will take place, the Lord willing, on Saturday, September 21, 1985, at 3 p.m. in the Second Chr. Ref. Church of Brampton, Ont. Rev. Peter Nicolai officiating. Future address: 180B Queen St., E., Brampton, ON L6V 1B3	Chatham Holland Marsh 1935 September 21 1985 WILLIAM and ELIZABETH HORLINGS (nee Verkaik) With thankfulness to God we share in the joy of our parents as they celebrate their 50th Wedding Anniversary. With love and best wishes from your children: Harry & Jane George & Audrey Joe & Anita Sikma Ken & Joan Richard & Eleanor and 16 grandchildren An Open House will be held on Saturday, September 21, 1985, from 7:30 - 9:30 p.m. at the Senior Citizens' Hall in Holland Marsh. Please let your presence be your gift. Home address: R.R.#2, Newmarket, ON L3Y 4V9	1935 September 18 1985 It is with joy and thanksgiving to our heavenly Father that, the Lord willing, we hope to celebrate the 50th Wedding Anniversary of our parents, grandparents, and great-grandparents, CORNELIS and ADRIANA VERBRUGGEN (nee Alblas) It is our prayer that the Lord will continue to bless you and keep you in His care. With love and best wishes from their children: Len & Herma Verbruggen; Larry, Karen, Debbie, Mark, Nicolette — St. Catharines, Ont. Irene & Alex Veltkamp; Debbie & Tim Graham Jim & Rhonda Veltkamp; Celena Bernice & Ed Bootsma; Christine, Joel, Alex Jr. — Saskatoon, Sask. Grace & Brian Besteman; Patricia — Surrey, BC Peter — St. Catharines, Ont. Neil & Rynie Verbruggen; Lisa — Abbotsford, BC Open House: Wednesday, September 18, 1985, 2 - 4:00 p.m. and 7 - 9:00 p.m. at 16 Audrey St. Home address: 162 Dorchester Blvd., St. Catharines, ON L2M 3C1		
	Anniversaries	Arum Wallaceburg 1940 August 7 1985 HOMME and JETSKE BROUWER (nee Heslinga) With joy and thanksgiving we wish to honour our parents who celebrated their 45th Anniversary on August 7, 1985. We thank the Lord for His promise in Psalm 91:16 that, "with long life will I satisfy them and shew them my salvation." With love from their children and grandchildren: Bram & Alice Brouwer; Sky, Kip, Melia, Aaron, Jeremy Keith & Aafke DePooter; Scott, Natalia, Krista Fred Brouwer Home address: 5 McKee, Wallaceburg, Ont.	With joy and thankfulness to the Lord, our parents, ED and LISA SEMPLONIUS may celebrate their 25th Wedding Anniversary on September 17, 1985. We wish them many more wonderful years together in good health and happiness. With much love, their children: John & Elsa Christine & Jim Sandra Gary Melissa R.R.2, Orono, ON L0B 1M0	Bowmanville St. Catharines 1960 September 23 1985 With thanks to God for His many blessings, we are happy to announce the 25th Wedding Anniversary of our parents, BERT and ALICE WITVOET (nee Oldejans) "All the ways of the Lord are loving and faithful for those who keep the demands of His covenant" (Psalm 25:10). With love from your children: Eduard John Maynard Allan Marguerite Joy John Peter Stephen Bert Open House on October 7, 1985, from 1-4 p.m. at home address: 73 Highland Ave., St. Catharines, ON L2R 4H9	Obituaries "But may all who seek thee rejoice and be glad in thee; may those who love thy salvation say continually, "Great is the Lord!" (Psalm 40:16). On August 22, 1985, God suddenly called home, BERNARD SCHRIK in his 58th year. Beloved husband of Rika. Father of: Christine & Albert Faber — Strathroy Ben & Marian Schrik — Brantford Ann & Leo Miedema — Embro Opa to eight grandchildren. 576 Drummerhill Cres., Waterloo, Ont. On Saturday, August 10, 1985, the Lord took unto Himself, Mr. PLEUN VIS in his 85th year. He will be sadly missed by his dear wife Mrs. Neeltje Vis (Zegwaard) and children: Leo & Alene Vis — Ancaster Joann & John Koornneef Hilda (Henk deceased) Vis Leni & Henry Janssens also 19 grandchildren and 18 great-grandchildren "He walked with God and He was no more for God took him" (Gen. 5:24). Shalom Manor, 12 Bartlett Ave., Grimsby, ON L3M 4N5
	WIND: "Behold, children are a gift from the Lord." We, Mike and Cathy, are grateful to God, the maker and giver of life, for entrusting to our care a new daughter, RACHEL JOYCE, born August 21, 1985, weighing 7 lbs. 13 oz. Rachel is joyfully welcomed by her sisters and brother, Monica, Karen, Jeremy and Linda. A new granddaughter for Mr. and Mrs. A. Ypma, Taber, Alta., and Mr. and Mrs. J. Wind, Surrey, BC. Home address: Box 1584, Taber, AB T0K 2G0	Anniversaries	Sexbierum Mount Brydges 1945 September 20 1985 With joy and thanksgiving to the Lord for His many blessings, we hope to celebrate, the Lord willing, on September 20, 1985, the 40th Wedding Anniversary of our parents and grandparents, ULBE and ELIZABETH ZIETSMA (nee Veenstra) We pray that the Lord will continue to bless them with many years of happiness together, and with us. Wedding text Psalm 121. Margaret & Jake Bulk; Ely, Melody, Emily, Jaymar — Mount Brydges Charlie & Evelyn Zietsma; Danielle, Andrea, Kristen — Grand Valley Agnes & Otto Huygen; Lisa, Jeremy, Israel, Adam, Lesley — Mitchell Alyce & Jack Vander Weg; Ike, Jude, Kelly, Terri — London Arnold & Nelly Zietsma, Rebecca, Laura, Christopher, Derek, Janna — Mount Brydges John & Shirley Zietsma, Vanessa — Mount Brydges Melvin & Grace Zietsma, Christa, Erica, Karen — Strathroy Ruth & Richard Heugstra; Brian, Nadene, Nicole — Mount Brydges Friends and relatives are invited to an Open House at the Town Hall, Mount Brydges, on Friday, September 20, 1985, starting at 8 p.m. Best wishes only, please.	Personals Chr. Ref. widower on dairy farm in S.W. Ontario seeks a middle age person who'd like to look after small family and take care of the household duties. Reply to Box #2397, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3 Lady pensioner in excellent health, looks for a travel companion also in good health, to travel with to Australia, D.V., in February, 1986 (on own expense, non-smoker) and do some sight seeing in Hawaii and New Zealand. Please reply to P.O. Box #2400, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3	Personals Single, young lady, 28, of Chr. Ref. background, likes outdoors, travel and cozy home life. Would like to meet young man in late 20s or early 30s (preferably a non-smoker). Would prefer someone from Toronto or vicinity. Send letter with recent photo enclosed. All letters will be kept confidential. Please reply to Box #2398, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3
Marriages	BAX-ZWIERS: "... That you may be filled to the measure of all the fullness of God" (Eph. 3:17-19). Bernie and Tina Bax and Jerry and Cory Zwiers praise God in announcing the marriage of their children TRACY LEE and RODNEY JOHN. The wedding will take place, D.V., Sat., September 7, 1985, at 3:30 p.m. in the 1st Chr. Ref. Church of Sarnia, Ont. Rev. John Kersies officiating. 226 Erie St., Apt. 6, Leamington, ON N8H 4X3	Wainfleet Burlington 1960 1985 It is with thankfulness to God that we, the children, wish to announce the 25th Wedding Anniversary of our parents, JOHN and IRENE DE JONG on September 10, 1985. An Open House will be held to celebrate the occasion at King's Court, 1159 King Rd., Burlington, Ont., on September 14, 1985, from 2-4 p.m. You are cordially invited to attend. Their grateful children: Richard Michael David Robert Susan Home address: 981 LaSalle Pk. Rd., Burlington, ON L7T 1N1			
	HOSSACK-VERHULP: Mr. and Mrs. Nick Hossack of Cambridge, Ont. and Mr. and Mrs. Tony Verhulp of Atwood, Ont. are pleased to announce the forthcoming marriage of their children COLLEEN and WAYNE. Believing that the Lord has brought them together, the ceremony will take place at 3 p.m. on October 5, 1985, in the Chr. Ref. Church of Cambridge, Ont., the Lord Willing, Rev. Koops officiating.				
	VISSER-DEN BAK: Mrs. Henry Visser and Mr. and Mrs. Louis den Bak are pleased to announce the forthcoming marriage of their children DEBORAH JOY and RANDOLPH LOUIS. The Lord willing, the ceremony will take place on Saturday, September 7, 1985, at 3 p.m. in the Covenant Chr. Ref. Church, St. Catharines, Ont. Rev. Jack Vos officiating.	Personals Wil Lambert Jagt contact opnemmen met D. Barth Smitsweg 4, 3295 VG 5 Gravendeel, Z.H. The Netherlands			

Classifieds

<p>Obituaries</p> <p>The Lord is my shepherd, I shall not want" (Psalm 23). After a lengthy and courageous fight against a terrible illness, it pleased the Lord to take from us to his heavenly mansion our dearly beloved son, brother, brother-in-law and uncle.</p> <p>JACOB WILLIAM DE VRIES</p> <p>Dear husband of Louise Anne de Vries (nee Miller), since June 25, 1982</p> <p>We were privileged to have him as a loving son and friend in our midst for 27 years.</p> <p>His beloved Psalm 23 he now may sing in the heavenly chorus. We have the assurance of God's grace in these sad but not despairing times.</p> <p>His loving parents and sisters and family:</p> <p>Frank & Grace de Vries — Edmonton</p> <p>Alke & Cor van Steenis; Geoffrey Warren, Kevin James, Karen Anne, Bradley Neal — Sherwood Park</p> <p>Irene & Louie van Spengen; Ryan Heath, Lisa Dawn — Calgary</p> <p>After a service of Word and prayer in the Maranatha Chr. Ref. Church at 10 a.m., burial took place at Westlawn Memorial Gardens (Edmonton), on July 27, 1985. Rev. C. Fennema officiating.</p>	<p>Partner Needed</p> <p>General/Family Physician required immediately. Partner retiring October 1, 1985. New doctor will assume existing practice, fee for service, share overhead on a proportional basis. Location: Harriston, pop 2000. One hour drive from Guelph, Kitchener and Lake Huron. Contact Dr. John Vanderkooy, P.O. Box 615, Harriston, ON N0G 1Z0, phone (519) 338-3105 (office), (519) 338-3043 (home).</p>	<p>Vacations</p> <p>Lakewood Christian Campgrounds R.R.5, Forest, ON N0N 1J0 Phone: (519) 899-4415 or (519) 337-6031</p> <p>Lakewood consists of 125 acres of land, ponds, wooded trails, a creek, family camping and group camping area. Large pool facilities. Long nature and hiking trails.</p>	<p>Vacations</p> <p>Lang's Resort and Campgrounds Rice Lake</p> <p>Reasonable cottages and campgrounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1985.</p> <p>Write or phone for brochure.</p> <p>Lang's Resort and Campgrounds, R.R.#3, Roseneath, ON K0K 2X0 Phone: (416) 352-2308</p>	<p>Real Estate</p> <p>100 acre dairy farm on paved road, all workable. Three bedroom home, steel granary, silo, stable cleaner. Only \$110,000.00.</p> <p>200 acre dairy farm, highway location, 52 stalls, large silo, two implement sheds, brick home, 162 acres cropable, balance woods. Some terms.</p> <p>100 acre dairy farm close to town. Very attractive setup.</p> <p>50 acres with river, 15 acres hardwood, 30 acres cropable.</p> <p>200 acre dairy farm, 120 cow free stall, 16 cow milking parlour, four silos, large brick home plus second home; some terms. Also 200 acres close by. Good brick home; pole barn. These two farms would make a very attractive dairy setup for father and son or corporation.</p> <p>300 acres, beef and cash crop, some hardwood bush and softwood, 250 acres cropable, bank barn, modernized home; some possible gravel deposits.</p> <p>Contact: Albert Carson P.H. MILLER REALTY LTD. 935 Main Street, W. Listowel, Ont. Ph: 519-291-1544 eve: 291-1395</p>
<p>Help Wanted</p> <p>Senior Public Relations Officer</p> <p>\$30,800-\$36,700</p> <p>The OFFICE OF THE OMBUDSMAN seeks an experienced practitioner to plan and provide a provincewide community education program and full print and audio-visual services in a highly sensitive operation. You must have a thorough working knowledge of all graphic arts techniques and excellent public speaking abilities; bilingualism an asset; valid driver's licence.</p> <p>Please send resume immediately, since interviews commence Oct. 7, 1985, quoting file OBD-22E/85 to: Personnel Office, Office of the Ombudsman, 125 Queen's Park, Toronto, Ontario, M5S 2C7.</p> <p>Equality of Opportunity for Employment</p>  <p>The Ombudsman Ontario</p>	<p>Help Wanted</p> <p>Applications invited for the position of</p> <p>Business Administrator</p> <p>to start in September</p> <p>The responsibilities include accounting, budget control, financial reporting, supervision of building maintenance, tenant relations, and purchasing. Applications from persons with experience in managing a business, as well as recent graduates of business programs, are invited.</p> <p>Send resume and qualifications to:</p> <p>Institute for Christian Studies 229 College Street Toronto, ON M5T 1R4</p>			

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Wholesale Florist looking for **delivery person** — experience preferred. Please call (416) 892-5714.

Broiler farm, close to Calgary, Alta., requires permanent, dependable help with possibility of assuming management duties. Experience with poultry an asset. Prefer young CRC family, but open for all serious inquiries. References required. Wages negotiable. Contact: Box 555, Okotoks, AB T0L 1T0 or phone: (403) 938-4333.

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Classifieds/Events

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22-year-old professing CRC male seeks private or shared accommodations in Toronto. Call evenings 519-623-7986.

Employment Wanted

Young lady looking for position as **housekeeper** in Southern Ontario. Would prefer family and young children. Please call 1-705-477-2191.

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Classis Alberta-South
Combined Elders and Deacons Conference
on October 5, 1985
at the Christian Reformed Church
Macleod Trail & 4th St., SW, High River, Alta.
Starting time: 10:00 a.m.
Speaker: Dr. Albert Greene on
"Nurturing Office Bearers"
For more info. contact Rev. James C. Wiersum
Phone: (403) 652-7179

Fellowship Day for
Singles, widows, widowers
and single parents
on Saturday, October 19, 1985
Willowdale Christian School (Hilda Ave.)
workshops, social activities, singing

register before October 5, 1985.
Cost \$30.00 (meals included)
SINGLES FELLOWSHIP
6 Camelot Ct., Don Mills, Ontario M3B 2N5

More events on
next page!



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Hamilton, Ont., Edmonton and Calgary, Alta., Kelowna, New
Westminster and Abbotsford, BC
(see calendar of events)



CALENDAR of events

Sept./85 - Apr./86 ICS Evening Courses for Credit. Each Monday at 7 p.m. on "Biblical Foundations" with Drs. Seerveld (Sept. 16 - Dec. 16) and Vander Velde (Jan. 6 - Apr. 14). Each Thursday at 7 p.m. on "Philosophy of Education" with Mr. Harry Fernhout, PhD Candidate (Sept. 19 - Dec. 19 and Jan. 9 - Apr. 17). For info. phone ICS at (416) 979-2331.

Sept. 7 28th annual Ontario Chr. Ref. Church School convention at 1st CRC, **Guelph**; 9 a.m. registration. Main speaker: Dr. Henry Wildeboer. Afternoon workshops. Reg. deadline Aug. 2. For info call Wendy Pauw at (519) 836-5049.

Sept. 7 Youth Evangelism Conference, from 9 a.m. to 5 p.m., at Maranatha CRC, **Woodstock**, Ont. For info. call (416) 535-6262.

Sept. 7 Redeemer College's Fourth Annual Convocation at Brant Bible Church, Highway 5, **Burlington**, Ont. Starts at 2 p.m.

Sept. 13 Calvinist Contact's 40th Anniversary issue appears. Show to a friend or family member and make him/her a subscriber!!!

Sept. 13-14 Duncan Christian School 25th Anniversary Celebrations at the school, 5781 Chesterfield St., **Duncan**, BC. For info. call Mr. W. van Deventer (604) 746-5431.

Sept. 17-24 Red Mesa Tour '85. Tenth annual bus tour to Navajo and Zuni Christians. For info. contact the Burlington CRC Home Missions office at (416) 637-3434.

Sept. 17-21 International Plowing Match in Elgin County, Ont. Visit the food booth of the Ebenezer Chr. School of St. Thomas.

Sept. 19 35th Anniversary of the Dutch Women's Society of Brantford, at 7:30 in Church Hall of First CRC, 17 Patterson Ave., **Brantford**, Ont.

Sept. 21-28 Glen Rocks Colorama Fellowship. For info. call Jean Muysens at (416) 662-7078.

Sept. 21 Province-wide Rally for Pro-Life. Theme: "Justice for the Unborn." Starts at 2 p.m. at Queen's Park, **Toronto**, Ont. Sponsored by Campaign Life, Toronto Right to Life, Christian Action Council, supported by Ontario pro-life groups. For info. call Mrs. J. Dieleman at (416) 364-4768.

Oct. 5 Classis Alberta South Combined Elders & Deacons Conference. Starts at 10 a.m. at the CRC in **High River**, Alta. Speaker: Dr. Albert Greene on "Nurturing Office Bearers." For info. call Rev. J.C. Wiersum at (403) 652-7179.

Oct. 5 CLAC-sponsored International Symposium on "The Freedom to Work" at 9 a.m. at John Knox Christian School, 82 McLaughlin Rd., S., **Brampton**, Ont. Speakers: Jose Prince, Zygmunt Przetakiewicz and Sander Griffioen. For info. contact (416) 774-2340.

Oct. 9 "Toogdag" of the former South/East League at Bethany CRC, **Fenwick**, Ont. Speaker: Jan Yeaman on "Happiness in the Lord." Registration and coffee at 9:30 a.m.

Oct. 12-14 Athens Christian School 25th Anniversary celebrations. For full details contact Mrs. Jo Oosterhof (613-924-2846), Mrs. Jannie Feenstra (613-924-9690), or Mrs. Yvonne De Jong (613-924-2639).

Oct. 12-14 25th Anniversary of **Athens** Chr. School; contact Mr. Henry Smid at Box 365, Athens, ON K0E 1B0. More details to follow.

Oct. 14-20 Christian Heritage Tour (Lancaster, PA and Washington, DC). Tour originates from **Toronto** and **Hamilton**, Ont. For info. contact (416) 529-7163.

Oct. 18-25 Visit Old Mexico (Mexico, Acapulco and surrounding area). Tour leaders are the Revs. Peter Meyer and Chester Schemper. For info. phone Christine McDougall at the Weston office of the Canadian Home Bible League (416) 741-2140.

Oct. 19 Fellowship Day for Singles, Widows, Widowers and Single Parents. At Willowdale Christian School, Hilda Ave., **Willowdale**, Ont. Register before Oct. 5. Cost \$30.00. Write: Singles Fellowship, 6 Camelot Crt., Don Mills, ON M3B 2N5.

Nov. 1 The King's College Annual Membership Meeting, starts at 8 p.m., in the gym. Speaker: Rev. Louis Tamminga on: "Reformation in Education: The Celebration of Truth."

Nov. 8-10 Discovery Conference on "Discerning the Spirits." Keynote speakers: Richard Middleton and Brian Walsh. A conference for students who want to integrate their faith and learning. For info. write or phone ICS, 229 College St., Toronto, ON M5T 1R4; (416) 979-2331.

Nov. 22 & 23 Conference '85, Convention of Calvinette and Cadet Counsellors. Theme: Enthusiasm: Faith in Action. Keynote speaker: Rev. J. Van Til. Contact your head counsellor for more information.

Nov. 15-17 Camp Shalom Retreat on "Being Led by the Spirit of God." Teacher: Gerrit Verstraete. Music: Grace and Colleen Reinders. For info. call (416) 625-2267.

Sept. 24 - Oct. 3: Concerts by the Emmeloord's Christian Male Choir.
Sept. 24: Central Presbyterian Church, **Hamilton**, Ont.; 8:15 p.m.
Sept. 26: St. James United Church, **Edmonton**, Alta.; 8 p.m.
Sept. 27: Immanuel CRC, **Calgary**, Alta.; 8 p.m.
Sept. 30: Kelowna Alliance Church, **Kelowna**, BC; 8 p.m.
Oct. 2: First CRC, **Burnaby**, BC; 8 p.m.
Oct. 3: First CRC, **Abbotsford**, BC; 8 p.m.

Sept. 21 - Nov. 2: Van Halsema is Coming! An evening you don't want to miss!
Starting time 8 p.m.
Sept. 21: Covenant CRC, **St. Catharines**, Ont.
Sept. 28: Mount Hamilton CRC, **Hamilton**, Ont.
Oct. 12: Rehoboth CRC, **Bowmanville**, Ont.
Oct. 19: Chr. Ref. Church, **Belleville**, Ont.
Nov. 2: First CRC, **Sarnia**, Ont.

Dated	Mailed	Classified Deadline	Display Advertising Deadline
Fri. Sept. 6	Tues. Sept. 3	Thurs. Aug. 29-8:30a.m.	Wed. Aug. 28-8:30a.m.
Fri. Sept. 13	Tues. Sept. 10	no classifieds	Mon. Sept. 9-8:30a.m.
Fri. Sept. 20	Tues. Sept. 17	Thurs. Sept. 12-8:30a.m.	Wed. Sept. 11-8:30a.m.

Dutch/Events

Remember Athens?

If you do, the Athens Christian School Society cordially invites you to the 25th Anniversary of the school on Thanksgiving weekend

October 12, 13 & 14

Saturday, Oct. 12 1:00 - 4:30: Open House & Reunion at the school
5:30 - 7:15: Children's Dinner & entertainment at the school
Cost: \$2.00 per child
5:30: Banquet & speaker at Athens District High School
7:30: Evening program of fellowship & celebration at the High School

Sunday, Oct. 13 Church services at 10:00 and 2:00
Conducted by former students

Monday, Oct. 14 Thanksgiving service at 10:00
Rev. G. Bieze, minister

For accommodation or for dinner tickets, which should be purchased by Oct. 5, 1985, at \$10.00 per person please contact:

Mrs. Jo Oosterhof 613-924-2846
R.R. #4, North Augusta, K0G 1R0

Mrs. Jannie Feenstra 613-924-9690
R.R. #4, Athens, K0E 1B0

Mrs. Yvonne De Jong (nee VanderKloet) 613-924-2639
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ICS evening courses for credit

Biblical Foundations

MONDAYS, 7 P.M.

Fall: Dr. Calvin Seerveld: Old Testament
September 16 — December 16, 1985

Winter: Dr. George VanderVelde: New Testament
January 6 — April 14, 1986

Philosophy of Education

THURSDAYS, 7 P.M.

Harry Fernhout, PhD candidate

Fall: "Moral/Values" Education: A Christian Critique
September 19 — December 19, 1985

Winter: Contemporary Christian Philosophy of Education
January 9 — April 17, 1986

For more information phone:
(416) 979-2331

or write:

Institute for Christian Studies
229 College St.
Toronto, ON M5T 1R4

De zalm is vroeg in Capilano

Alyn Edwards
(Canadian Scene)

Voor het eerst in de geschiedenis is de wereldberoemde coho zalm vroeger in het jaar teruggekeerd in de Capilano Rivier in Noord Vancouver. Dit is veroorzaakt door genetische manipulatie door het personeel van de eerste moderne visbroedplaats aan de Westkust.

De Capilano visbroedplaats is gebouwd in 1971 om de trek van de coho en de steelhead zalm, die grote schade was

toegebracht door de bouw van de Cleveland Dam in de Capilano Rivier in 1954, te herstellen.

De dam moest gebouwd worden om Vancouver te kunnen voorzien van voldoende drinkwater uit de bergen. Maar dat betekende ook dat de zalm niet meer in staat was om de Capilano Rivier op te zwemmen om kuit te schieten.

Men heeft geprobeerd dit op te lossen door de zalm in grote hoeveelheden in vallen te vangen en ze te vervoeren naar een plaats boven de dam om ze daar weer los te laten. Daar is echter niets van terechtgekomen. In 1966 zijn slechts 400 zalmen naar de rivier teruggekomen om daar kuit te schieten. Het einde was in zicht.

In 1971 werden 300.000 coho eitjes uitgebroed in de visbroedplaats en dank zij dit feit konden 284.000 jonge zalmen in de rivier uitgezet worden.

De zalm heeft een cyclus van drie jaar en toen deze zalmen in 1974 naar de rivier terugkeerden om daar kuit te schieten werden er meer dan 40.000 geteld.

Jaarlijks komen meer dan 25.000 bezoekers naar de 'hatchery,' die voor het publiek toegankelijk is. Zij kunnen zien hoe de zalmen stepsgewijs omhoog 'klimmen.' Op soortgelijke manier hebben deze vissen al eeuwen lang de sterke stroom in de Capilano rivier getrotseerd.

In vroegere jaren hebben de federale technici van het Departement van Visserij eitjes van de vrouwelijke vissen bevrucht met het sperma van mannetjes die daar gedurende de zomermaanden arriveerden. Drie jaar geleden is men echter begonnen met een experiment waarbij de eitjes van vroeg aangekomen vrouwtjes bevrucht werden met het sperma van vroeg aangekomen mannetjes. Het resultaat is dat de hieruit voortgekomen jonge vissen ook zalmen werden die vroeg in het jaar in de rivier arriveerden.

En nu arriveren er duizenden zalmen in Juni in plaats van in Augustus. Zodoende heeft men kans gezien het zalmseizoen over de hele zomer uit te spreiden.

De Capilano hatchery helpt op deze manier de natuur een handje door de zogenaamde 'salmon runs' in stand te houden, één van de vele natuurlijke wonderen aan Canada's Westkust.

The Ebenezer Christian School St. Thomas

will have a food booth at the International Plowing Match

to be held in Elgin County, Ontario, from September 17-21, 1985, D.V.

Come and enjoy a delicious meal with us.
See you at the Greenhouse!

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Message to all C.C. subscribers!!

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In order to keep our subscriptions up to date, we spend thousands of dollars each year in postage sending out renewal notices, etc. In addition, Canada Post charges us an extra fee for using the postage-paid business reply envelopes. This means that in order to get a subscription renewed we have to pay close to 80 cents in postage alone!

The computer label on your Calvinist Contact copy shows the month in which your subscription is due. If your label shows that your subscription is due one, two or three months from now, kindly consider sending us the renewal fee ahead of time. This way, you will be assured that C.C. will be coming to your regularly, as well as saving us time and postage expenses!

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Let's Play Chess P. Layer

Contestants	Problems:	THE MAY LADDER				Sub. Total	Prev. Total	Total
		#1048	#1049	#1050	#1051			
G. Bloemendal (III)		3	2	3	2	10	86	93*
W.L. Boer		3	2	0	2	7	34	34
K. Amsinga (X)		0	-	-	-	0	20	30
J. Wilms (VIII)		3	2	3	2	10	4	10
P.W. Lamain (I)		0	2	0	2	4	3	6

* winner

Comments

Congratulations go to Mr. Bloemendal who reached the top for the fourth time. We all hope you will join us again for a fifth time. You should receive prize information soon (a choice of fine chess books).

The game positions and the three-mover turned out to be the tough ones this month. Piece sacrifices such as these are not at all obvious.

Feel free to write me if anyone (solvers and non-solvers alike) has any questions about the solutions, contest or problems.

Solutions to the May problems

#1048 (Game Position) 1. Q-N4 threat: 2. RxP ch., RxR; 3. Q-N7 mate.

if 2. —, K-N1; 3. N-K7 ch., K-B1; 4. R-R8 and 5. RxR mate

1. —, QR-KN1; 2. N-K7, K-R2; 3. RxP ch., and 4. mate.

1. —, RxQ; 2. RxP ch., K-N1; 3. N-K7 ch., K-B1; 4. R-R8 ch. and 5. RxR mat

1. —, K-R2; 2. RxP ch., RxR; 3. Q-N7 mate.

2. —, KxR; 3. Q-R4 mate.

Try: 1. N-K7?, RxBP

Try: 1. Q-R4?, K-R2; 2. N-K7, QR-N1 and Black can hold on.

#1047 (Wynne) Key: R-K6 threat: 2. B-K5 mate

#1050 (Bron) Key: 1. R-Q5 threat: 2. R-Q4 ch., RxR; 3. NxKP mate

Variations: 1. —, KxR; 2. Q-R4 threat: 3. Q-K4 mate

2. —, K-K4; 3. Q-N5 mate

2. —, R-Q5; 3. QxR mate.

1. —, RxR; 2. NxRP ch., K-Q5; 3. Q-QR1 mate.

1. —, R-Q7; 2. NxKP ch., KxP or B6; 3. QxR mate.

Try: 1. Q-QR1? P-Q4 no mate.

#1051 (Leites) Key: 1. R-R6 threat: 2. PxP mate.

Jubileum nummer 13 september 1985

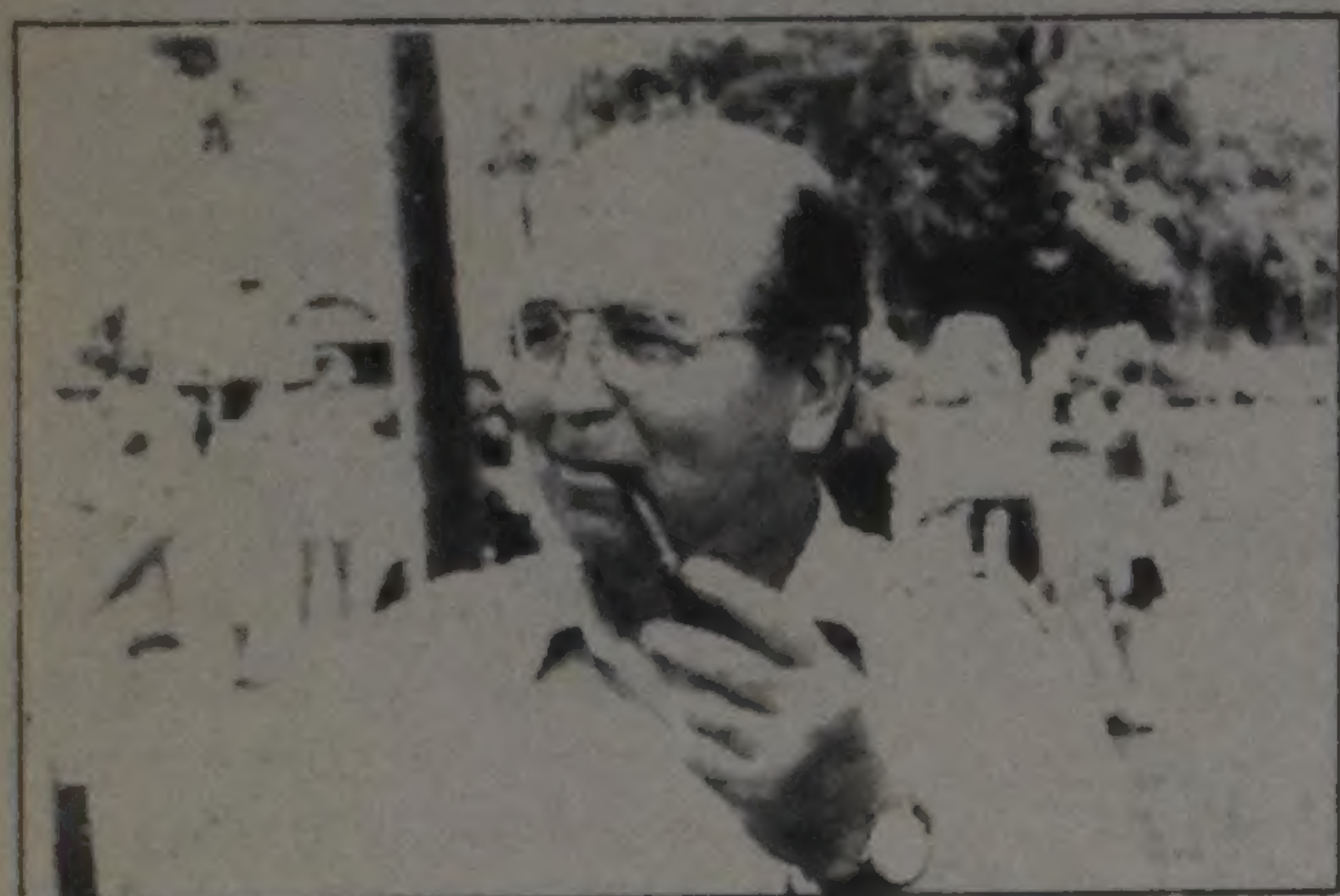
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50 years is a long time

Couples whose fiftieth, fifty-fifth, or sixtieth Wedding Anniversary announcement appears in Calvinist Contact now have the opportunity to place their picture in the family announcement section of the Classifieds free of charge. Pictures submitted may be in either black and white or colour but should be very clear to reproduce properly. Contact the advertising department for further information.



Van Halsema's Onthullingen

Pluraliteits-Kerk. Ook de CRC?

Herman de Jong

U weet waarschijnlijk nog wel dat ik Bill, de Presbyteriaanse ouderling die lid van de CRC werd, ontmoette. Bill hield er zijn eigen ideeën op na. Eén ervan was dat kerkleden echt wel een beetje meer aan communicatie konden doen.

Ik ga daar nu zelf wat verder op borduren. Als er nu niets was waarover kerkmensen konden praten! Maar dat is immers wel zo! Kijk maar eens hoe God zijn grote rijkdommen van genade aan ons uitstalt. Daar heeft hij een hele Bijbel voor nodig. Hij laat geen steen omgekeerd om ons uit de duisternis van zonde te leiden naar zijn heerlijk licht. Zelfs vandaag nog gebruikt Hij zijn kerk daarvoor. De kerk heeft een lerende taak, zodat wij met wat we geleerd hebben ons eigen leven omdraaien naar het licht, maar ook om met zijn blijde boodschap anderen te benaderen.

Nu is dat soms erg moeilijk een goed geestelijk gesprek met iemand te hebben. Met een "goed geestelijk gesprek" bedoel ik niet het praten over uiterlijke kerkverschijnselen, maar wel het praten over eigen innerlijke geloofservaringen. Naarmate ik ouder word, ben ik me er steeds meer van bewust, dat ik hier heel erg de boot miste. Daar kan ik allerlei oorzaken voor gaan zoeken. Ik

kan bijvoorbeeld zeggen, dat ik een nuchtere Groninger ben. Ik zou kunnen beweren, dat mijn thuiskerk meer de nadruk legde op het hoofd dan op het hart. Ik zou me kunnen verschuilen achter de bewering, dat zodra ik mijn gevoelens blootleg ik iets in mijn keel en achter mijn ogen voel. Maar dat is allemaal maar "hog-wash," zoals jullie dat zeggen.

Eén van de redenen waarom we niet zo gemakkelijk blij over ons geloof praten met andere kerkleden is, dat we niet precies weten wat we aan een ander hebben. In één en dezelfde kerk is er een grote verscheidenheid wat betreft geloofsinhoud en geloofsuiting. Zelfs al hebben we een uniforme basistheologie, blijft deze verscheidenheid bestaan. God zegt: gelukkig maar, want als jullie allemaal op dezelfde manier geloofden, was het maar een saaie bedoening! Wij zeggen: ja maar... met deze broeder of zuster heb ik eigenlijk geen aanknopingspunten, want ik voel met mijn klompen aan dat hij heel anders over God denkt dan ik. Ik weet helemaal niet wat ik aan een ander heb! Ik ben bang, dat zodra ik pogingen ga doen hem met mijn innerlijke geloofsblijdschap, of geloofs-nood, of geloofstwijfel, te benaderen, ons gesprek zal uitkomen, misschien zelfs ontaarden, in

een geharrewar over bijkomstige zaken. Bijkomstige dingetjes!

Ach, zo'n veertig jaar geleden liep dat zo'n vaart niet. Het Gereformeerde leven gaf zekerheid. We wisten wat we aan elkaar hadden. We hadden netjes onze weg afgebakend. Als we dan eens een goed geestelijk gesprek met iemand hadden, hadden we vaste grond onder onze voeten. Hoe geheel anders was dat met de Hervormden. Als Hervormden een gesprek met elkaar aanknoopten was het toch wel ergens uitkijken geblazen; had je te doen met een Bonder? een Vrijzinnige? iemand van het kapel?

Tegenwoordig spreken de Gereformeerden van een pluraliteits kerk. Het is een kerk geworden met een grote verscheidenheid aan geloofsbewegingen. Zoveel geloofsbewegingen, dat dit vroeger uitgelopen zou hebben op: kiezen of delen. Nu echter is de leus: kiezen en delen! We zijn ondanks onze verschillen wat betreft geloofsinhoud en geloofsuiting samen erfgenaam! We gaan niet enkel maar samen op weg met Hervormden, maar we gaan ook *samen* samen op weg!

Ik vind dat een moeilijke situatie! Van hoger op wordt me echter verteld dat ik dit geen

moeilijke situatie mag vinden! Ik moet vol vertrouwen met iemand kunnen spreken, die voorstander is van kinderen aan het avondmaal. Ik moet een goed geestelijk gesprek aandriven met zo iemand, zonder dat we ons eerst door de rijstebrij van onze verschillende aanpak heen worstelen. Als iemand een zeer vrije mening heeft over abortus, zal ik dat over het hoofd moeten zien; ook deze mens meent het goed met de boodschap van Jezus.

Vindt men deze pluraliteit enkel in Holland? Ik merk op dat ook Uw Christian Reformed Church zeer zeker een pluraliteits-kerk is. In zekere zin is elke kerk dat. Wel zou ik willen stellen dat er van een verwarrende veelheid van inzichten, meningen, en houdingen-verschillen die elkaar niet aanvullen maar juist tegenover elkaar staan — bij jullie nog niet zoveel sprake is als bij ons. Juist omdat er bij ons nu een bonte mengelmoe van verschillen bestaat is men gaan spreken van een pluraliteits-kerk. Het vogeltje met zijn rijke kleurschakeringen moest toch een naam hebben?

Als ik nu beweer dat er ook verschil van inzichten bestaat in de CRC zeg ik niets nieuws. Vóór of tegen vrouwen in het

ambt! Vóór of tegen de philosophy der Wijsbegeerte! Vóór of tegen een conservatieve aanpak! Vóór of tegen preken met een goede Bijbeluitleg en preken die een oproep doen om concreet te handelen in de wereld van vandaag! Vóór of tegen kinderen aan het avondmaal!

Het valt niet te verwonderen, dat ook U wel eens orde op zaken wilt stellen. Maar daar mag dat echt gemeente geestelijk gesprek met Uw broeder en zuster niet onder lijden. Als Uw communicatie afkapt op de verschillen die ook in uw kerk steeds duidelijker naar voren komen, bent U op het verkeerde spoor. Dat mag echt niet de manier zijn waarop Uw koffie visites verlopen. Want er is iets veel belangrijkers dat ons moet bezighouden: Jezus Christus, die ons als door Hem verlost met beide benen in de realiteit van de wereld zet. Als het ons steeds gemakkelijker afgaat over ons eigen geloofsleven te spreken, dan kon het wel eens zijn dat we ons ook meer op ons gemak zullen voelen het "Komt, verwonderd U hier mensen" de wereld in te dragen.

Ik zou daar zo graag iets meer van zeggen op de "Van Halsema" avonden. Komt U ook?

De keus

Met het einde van de vakantie komt het vraagstuk van de scholen weer op ons af. Dat is tenminste te hopen. De opvoeding van kinderen is een punt, dat iedere ouder belang inboezemt. Daar doet ieder ouderpaar zijn best voor.

Maar de keuze van de school is nog steeds voor sommigen geen vraagstuk. Ze dringen het althans als vraagstuk naar achteren.

Misschien ligt dit ook wel eens aan de wijze waarop de christelijke school wordt gepropageerd. Zoals trouwens ook de christelijke organisatie wel eens verkeerd wordt gepresenteerd.

Wij hebben geen christelijke scholen uit kritiek op de openbare. En wij hebben geen christelijke organisaties als tegenhang van de neutrale. Ware dit zo, dan zou heel onze actie negatief zijn.

Wij moeten ons wel realiseren, dat wij als christenen een nieuwe mensheid vormen. Het zij met

veel schuchterheid en heel nederig gezegd. Maar het is een feit. Geloven betekent begrepen te zijn in de nieuwe mensheid, die God op deze wereld reeds aan het vormen is. De Here Jezus "vergadert zich een gemeente."

En krachtens het verbond behoren de gelovigen en hun kinderen daartoe. Daarom krijgen die kinderen een andere opvoeding, dan het gemiddelde kind in de openbare school. Er is tussen die twee een opvallend verschil. De kinderen van gelovigen worden opgevoed (in huis en op school) voor God. De kinderen van ongelovigen worden opgevoed voor de gemeenschap.

Het gaat er nu maar om of wij als ouders zien, waar onze kinderen thuis behoren. Wat komt eerst: God of de gemeenschap? Het antwoord op die vraag zal onze keuze bepalen.

Een hoofdartikel uit Calvinist Contact, Sept. 9/16, 1966.

Van Halsema is coming!

We now have more news about the evening!

It is called: "From Generation to Generation"

Thankfully recognizing (through song, word and music) all Opas and Omas who are still with us, here and in Holland.

ALSO CELEBRATING:

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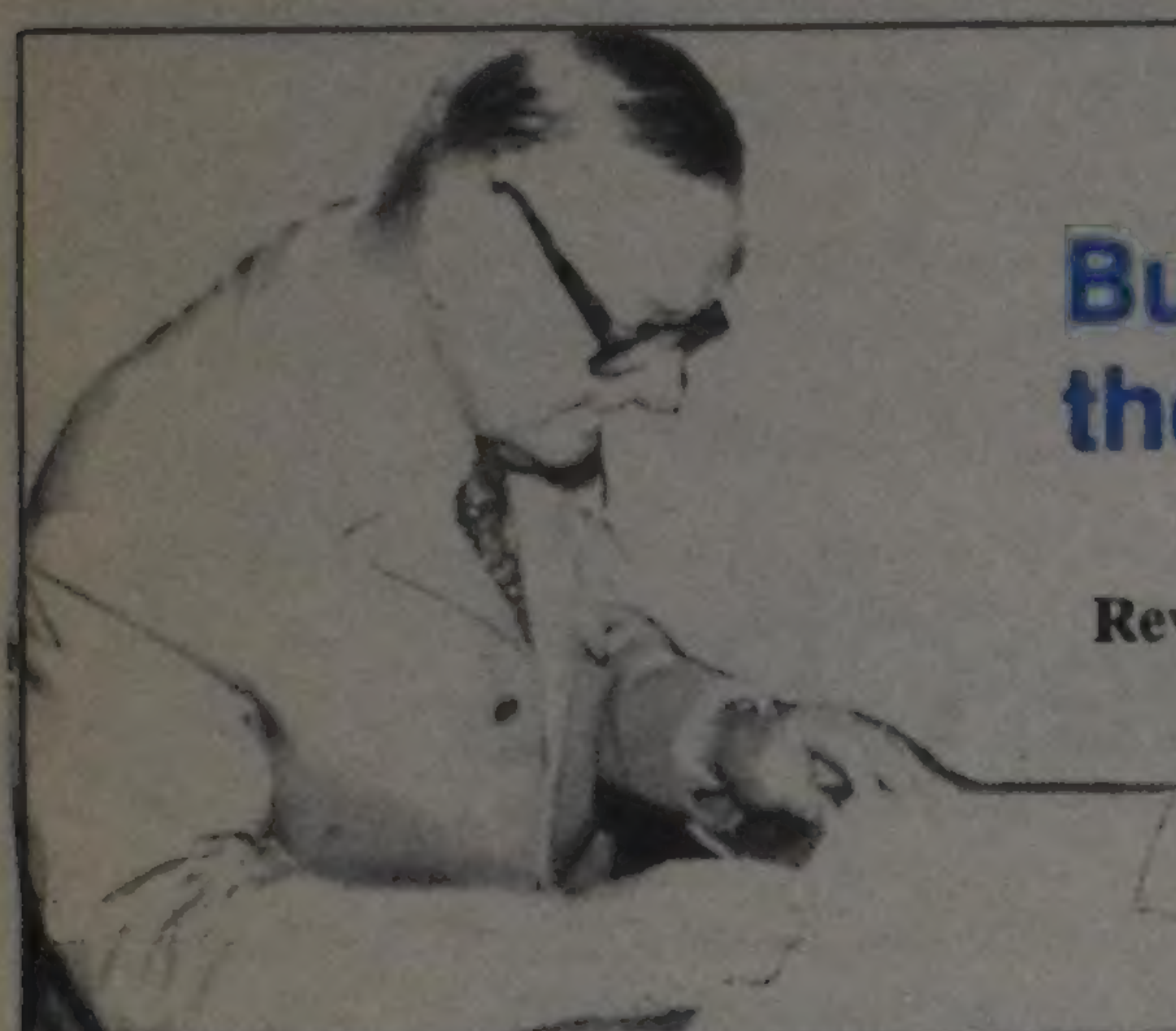


Inspecteur Van Halsema

First evening will be held in the Covenant C.R.C., St. Catharines for the following area churches: Grimsby, Smithville, Fenwick, Dunnville, Wellandport, Welland Junction, Niagara Falls.

on Saturday, September 21, 8 p.m.

Books



Building on the Rock

Rev. Henry Van Andel

False prophets

"Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves."

Matthew 7:15

There have always been false prophets. The Old Testament speaks often of them.

False prophets existed during Jesus' earthly appearance and there have been many throughout history. But the history of the church is also filled with them. They speak up in the church of today too.

In the church they distort the Gospel. With their smiling faces they preach about the love of God, but forget to speak

about His holiness, righteousness, and justice. They don't like to underscore that humanity is totally depraved and therefore unable to do any good on its own. False prophets say that man is good in essence and try to stimulate this inner goodness by moralistic admonitions. They do not preach Christ as our substitute who died in order to atone for our sins, but they preach Christ only as our example in life. For them conversion is moral improvement. They do not emphasize the last judgment, but make the way to heaven easy.

False prophets use biblical terms. No wonder Jesus says that they appear in sheep's clothing. Many people are attracted to them because they make Christian life comfortable. But they change the message of salvation. In doing so, they change the church into a social institution instead of the gathering of true believers.

Christ says that inwardly false prophets are ravenous wolves. This does not mean that they are always purposely dishonest. Their personalities may be noble and their intentions good, but they are erring and therefore seduce the multitude. They are the cause of recurring *deformation* in the church. Because they devour whole generations by estranging them from the true gospel, they are ravenous wolves.

Jesus said, "Beware of false prophets." Do we have open eyes so that we can recognize them today?

Published posthumously.

Commentary

Framework not recommended

Zachariah, J. Carl Laney; Moody Press, Chicago, 1984; softcover, 142 pp. Rev. Johan D. Tangelder, Strathroy, Ont.

This little commentary on a difficult to understand, minor prophet is written from a dispensationalist perspective. Dr. Laney, who earned his doctorate at Dallas Theological Seminary, believes that Zachariah presents a detailed portrayal of God's future dealings with His chosen people Israel. The prophet also foretells a great deal concerning the millennial reign of Christ, the first instalment of what will be an eternal kingdom.

Obviously this commentary is not the kind I can recommend to *Calvinist Contact* readers. Dr. Laney reads his whole dispensationalist framework on Christ's second coming, and related events, into the text.

Theology

Why you should study theology

In Defense of Theology by Grace Haddon Clark. Milford, Mich.: Mott Media, 1984. Hardcover, 119 pp. Reviewed by Rev. Johan D. Tangelder, Strathroy, Ontario.

Dr. Gordon Clark, one of North America's foremost evangelical thinkers, has written a well-reasoned, logical, defense of theology. Why study theology? If there is a God, He must be someone we

should know. How do we get to know God? Through the Bible. God has given us a verbal revelation, which we are obligated to study.

Why must we do systematic theology? Says Clark, "The vital principle and presupposition is to take the Bible as a revelation from God. In it He gives us the information He wants us to have. Our task is to collect scriptural verses and passages,

understand them in a preliminary way, and then systematize the content. Unless God is irrational, we cannot be satisfied with disjointed, unrelated data."

Dr. Clark probes the problem of atheism. He also challenges the claims of neo-orthodox thinkers like Barth and Brunner.

I commend Dr. Clark for addressing contemporary concerns from an evangelical

point of view. His works are noteworthy and articulate contributions to the ongoing debate on major philosophical, ethical and theological questions. He is an engaging but not always careful scholar. For example, without substantiating his charges he incorrectly places H. Rookmaaker and H. Dooyeweerd in the existential movement.

Open doors to new worlds: read books!

Attention Parents & Grandparents!!

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